Our Prayer Book

In History, Literature & Church Lore.

WITH SOME REMINISCENCES OF

Parson, Clerk, and Sexton,

IN THE OLDEN TIMES.

J. W. Bardman, L.L.D.

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IN HISTORY, LITERATURE, AND CHURCH LORE.

A Medieval Sarcasm

Ye Preaching Frian

From a painted Quarry

of ye fifteenth Century.

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Its History, Literature,

AND

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IN THE OLDEN TIMES.

BY

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London:

SKEFFINGTON & SON, 163, PICCADILLY, W.

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1890.

Preface.

THE Prayer Book of the Anglican Church has too long been regarded as a battlefield for controversialists, and too little regarded as a rich casket of devotion; but in addition to its value in this respect, it has now attained an historic character, and has interwoven with its pages the memories of three centuries and a half. It is like a building which has passed through the period of a raw and new appearance, and has become weather-stained and venerable in its aspect, and stands like a noble oak garlanded with the verdant ivy of many associations.

Laying aside, then, for a time, its position as a guide to public services and an aid to private devotion, it seems to me that an interesting little volume may be put together which should note the peculiar customs and traditions which have gathered round our Church Services in the last three hundred years, to trace the allusions to our Prayer Book which are found in English literature, and lastly, to record any curious local Church practices and "survivals" which still exist, or have existed till within recent days, and some of which are so quaint as to arouse an innocent smile.

During the past few years many interesting circumstances and illustrations have rewarded my enquiries on this aspect of the Prayer Book, and shed light on its history and meaning, so as to encourage me in the hope that my first series of notes may be found interesting, and may perchance be followed by a desire on the part of Churchmen for a second series.

J. W. HARDMAN, LL.D.

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Introduction.

Introduction.

"THERE is none like unto it," said David of old when he asked, "Give me the sword of Goliath of Gath;" and even so the Churchman, with a natural enthusiasm, declares as he handles his "Book of Common Prayer." It is the pride and glory of the Anglican Church, enriched with a thousand associations and entwined with the remembrances of our own individual experiences! In its words we are baptized into the Kingdom of Grace; according to its forms holy hands are laid upon us; with its ritual we receive the consecrated elements, "the Body and Blood" of our blessed Redeemer; with its formula we are united to the wife of our heart; with its benediction our bodies are committed to the dust! It is the companion of our devotions and the guide of our faith, and speaks in words of unfaltering trust and confidence. "Plant," it has been well said, "a Prayer Book, and a Churchman will grow up."

"The first Bishop of Tennessee, Dr. Otey, when a young man and tutor in the University of North Carolina, was called upon, in his turn, to conduct the Morning Service in the Chapel of the College. He felt shy, anxious, and unwilling to officiate in public. A friend, pitying his embarrassment, lent him a Prayer Book. It was the first he had ever seen, but it so fully

supplied his wants, and commended itself so strongly to his taste and conscience, that its silent influence guided his whole future life."

Looking back to ascertain the origin of the English Prayer Book, the germ of it may be found in that wise and charitable letter which S. Gregory wrote from Rome to Augustine :—

"You, my brother," he wrote, "are acquainted with the customs of the Roman Church, in which you were brought up. But it is my pleasure that if you have found anything either in the Roman, or the Gallican, or any other Church, which may be more acceptable to Almighty God, you carefully make choice of the same, and sedulously teach the Church of the English, which is now in the Faith, whatsoever you can gather from the several Churches."

The sacramentary of S. Gregory was, with some exceptions, used in England.

Some centuries passed away, and a famous Liturgiologist became Bishop of old Sarum. He was afterwards *canonized* as S. Osmond in 1456. He was a nephew of William the Conqueror.

The old city stood on a strongly-entrenched hill. It is now a grassy plain within the ancient earth-works, but in very hot and dry summers the yellowish lines mark out on the turf the still remaining foundations of Bishop Osmund's Norman Cathedral, in which he took his seat in 1078. In after years the Cathedral was newly built, and the city established in its present site, and old Sarum lingered on to be a celebrated "Rotten Borough," with only two cottages in its boundary.

Though other uses prevailed—such as that of Lincoln, Hereford, Bangor, and York—that of Sarum became much the most popular and most widely used. It was also carried out in Ireland after the synod of Cashel.

These services were, of course, in Latin, for Latin was once the most widely understood language in Europe.

For many years after the Conquest the upper classes spoke French, and the law courts proceedings were carried on in that language.

Many directions were, however, issued to the parochial clergy to instruct the common people in the Creed, the Commandments, and the Lord's Prayer. When printing was introduced the Sarum Missal and Breviary passed through more than a hundred editions.

For the use of the unlearned, however, there were many "Prymers" printed. These contained in English a number of the Psalms, the Canticles, and a large number of prayers and anthems.

Latimer, in preaching before the Convocation of 1536, exclaimed (speaking of Baptism): "Shall we evermore, in ministering it, speak Latin and not English, rather that the people may know what is said?" This was but the expression of a general feeling in favour of a vernacular service.

There is a curious and interesting service mentioned as having been in use in Salisbury Cathedral, which illustrates the gradual progress towards the worship of God in the mother tongue. About nine o'clock in the morning on Sundays there was an "aspersio," or sprinkling of the people with blessed or holy water, whilst an anthem was chanted in English in the following words :—

"Remember your promys in Baptysm,
And Chrystys mercyful bloud-shedying,
By the wyche most holy sprynklyng
Off all youre syns youe have fre perdun.
Have mercy uppon mee, O God,
Affter Thy grat mercy.

Remember youre promys made in Baptysm, and according to the multytude of Thy mercys, do away my wyckydness.

Remember youre promys made in Baptysm," &c.

"Glory be to the Father, and to the Son, and to the Holy Goost;
As hyt was yn the begynyng, so now and ever, and yn the world off worlds, so be hytt."

Whilst this anthem was being sung the Priest, with the holy-water bearer and choir, in procession, went down the nave of the Church, the people being sprinkled.

What a picturesque function this must have been. The long-drawn aisles of Salisbury echoing with the chant of the choristers, whilst the people kneel in the nave. The consecrated water seemed to the mediæval mind only a reasonable sequence after the Baptismal practice—and water that had been blessed with prayer was a meet emblem of the Holy Spirit—and as they knelt and sang they seemed to feel as though new strength and heavenly help descended on their souls as the drops of hallowed water fell upon their heads.

The imagination was a powerful element in the religion of the Middle Ages, and, without doubt, we have gone too far in the opposite direction, in stripping our faith of the wings which enabled it to rise upward and the colours which attracted men's souls to approach its radiance.

The difference between a Latin Service and one in English must have been to our mind very considerable, but in reality the change was quite gradual. There is in existence a curious letter, in which Archbishop Cranmer describes the way that Divine Service was carried out in Germany.

"Although I had a Chaplain with me, yet could not we be allowed to sing Mass, but was constrained to hear their Mass, and that is celebrated in form following. The Priest, in vestments after our manner, singeth everything in Latin as we use. The Epistle he readeth in Latin. In the meantime the sub-deacon goeth into the pulpit and readeth to the people the

Epistle in their vulgar (tongue). Then the Priest readeth softly the Gospel in Latin. In the meantime the Deacon goeth into the pulpit and readeth aloud the Gospel in the Almaigne tongue," &c., &c.

A similar course seems to have been followed in England. We may trace the steps. In 1540 the Psalter was printed in Latin and English, but even in 1536 an archiepiscopal order in the province of York had ordered the Epistle and Gospel to be read in Church out of "the Great English Bible."

A very decided crisis arrived when Convocation in 1542-1543 entered, by resolution, on a course of Liturgical revision, the result of which was the Prayer Book of 1549. The Committee entrusted with the task continued for seven years, but the only part of the work which was sanctioned and brought into use was the *English Litany*. The Lessons were read in English after they had been read in Latin, and so also with the Gospel and Epistle.

This brings us to the death of Henry VIII., of whom it has been said that if he had not known so much theology, and could have lived in a world where there were no women, he would have figured far better in the pages of history.

Amongst his few good deeds must be reckoned the foundation of the Cathedrals of Bristol, Carlisle, Oxford, Chester, Gloucester, and Peterborough. When Francis Close, the low church Vicar of Cheltenham, was made Dean of Carlisle, the *Church Times* remarked, "We believe that according to the Latin statutes of Carlisle the principal duty of the Dean is to pray for the soul of King Henry VIII., and we think that he could not be more fully and usefully employed!"

It may very naturally surprise us that the great religious changes of the fifteenth century (whether we call it the Reformation or the Deformation) did not produce more ex-

citement in the nation at large. But we must remember that the Cornish insurrection in the West, and the Pilgrimage of Grace in the North East of England, were put down with great severity. Again, the oscillations of the king must have puzzled the popular mind, and left it uncertain what to expect next. The dissolution of the monasteries—first advocated by Wolsey—provided the king with ample funds in the way of land and property by which to bring over the nobility and landed gentry to condone, if not approve, the sacrilegious confiscation of Church property and Abbey lands. The well-known historian of the Reformation, Mr. Pocock, who is probably the most learned critic of that period, declares that the more he studies the history of the chief reformers the worse opinion he is forced to take of their characters!

The Prayer Book of 1549 was of a conservative character, and strange to say, that though only in use for about two or three years, it has left a traditional relic which has survived to the present day, namely, the custom of singing after the Gospel is announced, "Glory be to Thee, O God," and at its close, "Thanks be to Thee, O Lord."

It is a remarkable fact that these words have survived in traditional use, though not inserted in the more recent revisions!

The Prayer Book of 1552 was much abbreviated and mutilated, through the influence of the foreign theologians. Bueer, for instance, hated every old practice and belief, from the doctrine of the Holy Communion down to the ringing of Church bells. They were narrow-minded, bigotted men, without sympathy or imagination!

Unfortunately, the Elizabethan Prayer Book was founded on that of 1552 instead of that of 1549; but a few modifications were made in a conservative spirit.

The first revisers, in the formation of a Morning and

Evening Service of praise and prayer, sought for their materials in the monastic services, which, again, were founded on the Jewish system of daily prayers at stated times—King David's declaration: "Seven times a day do I praise Thee, because of Thy righteous judgments." Thus were introduced into the rules of the Church the observance of the seven hours.

These were kept under the following titles: The Night Watches, Mattins and Lauds, and Prime. These were united into a single service. The third, sixth, and ninth hours formed a second service, and Vespers and Compline together formed Evensong. It is easy to understand how the monks became like our sailors, able to fall asleep the moment that their time is up at the end of their watches.

There is an interesting story told of a passenger steamer going between Italy and France, which a few years ago was wrecked in a dense fog on the coast of the Riviera. They ran upon a reef of rocks with a heavy crash in the darkness of the night, and were quite in ignorance of their position. Suddenly there fell on their ears the sound of Church bells close at hand. They now knew that they were near land, and close to some spot where Christians were praying to and praising God in the night time. They at once guessed it was a Monastic Church, and as soon as daylight came they were able to obtain help. They were on the coast of the little island of Lerrins, and with the dawn there came boats to land them on the shore, and to place all on board in security on the beach!

The pious Christians of ancient days formed an association of ideas between the sufferings of our Lord on the day of His Crucifixion and the seven hours of prayer. There is a passage in Durandus, the great writer on Symbolism, which has been thus translated—

"At *Mattins* bound; at *Prime* reviled;
Condemned to death at *Tierce;*
Nailed to the Cross at *Sexts;* at *Nones*
His blessed side they pierce!
They take Him down at *Vespertide;*
In grave at *Compline* lay;
Who thenceforth bids His Church observe
His sevenfold hours alway."

We may in conclusion quote two contemporary accounts:—

Extract from George Withers to the Prince Palatine, 1560-76—(Zurich Letters; Second Series.) He writes of the first Prayer Book of King Edward VI.:—"Altars, organs, the theatrical dresses of the Papist, and other things of the like kind, were retained under the name of ornaments of the Church, and of the ministers thereof." Of Elizabeth he writes—"But the ceremonies which, as was above stated, were retained in the Church at the first Reformation of Edward, are restored under the same name." "They immediately afterwards both discontinued the ordinary bread heretofore used in the administration of the Lord's Supper, and adopted the round wafer after the pattern of that used by the Papists."

Account of English Ghuch Service at S. George's, Windsor, in the time of Queen Elizabeth, by a foreigner. By Frederick, Duke of Wurtemberg:—"This castle stands upon a knoll or hill; in the outer or first court there is a very beautiful and immensely large Church, with a flat even roof, covered with lead, as is common with all Churches in this kingdom. In this Church his Highness listened for more than an hour to the beautiful music, the usual ceremonies, and the English sermon. The music, especially the organ, was exquisitely played; for at times you could hear the sound of cornets, flutes, then fifes and other instruments; and there was likewise a little boy who sang so sweetly amongst it all, and threw such a charm over the music with his little tongue, that it was really wonderful to listen to him. In short, their ceremonies were very similar to the Papists, as above mentioned, with singing, and all the rest. After the music, which lasted a long time, had ended, a minister ascended the pulpit, and preached in English."

The Kalendar.

The Kalendar.

AN Ecclesiastical Kalendar comprises a table of the days of the year, and also a list of the Saints commemorated by the Church. Its origin is to be found in the Diptychs, or tablets of wood and ivory, on which were written the names of the Martyrs and Saints, and which were read aloud when "the memorial" of the departed was made during the celebration of the Holy Communion. From these tablets it was an easy step to collect a list of their names, which naturally would be placed opposite to the day of the month on which they suffered martyrdom, or the day of their death, which by a beautiful thought was called their *birthday* into a better world.

It was a very natural consequence of the interest which we all take in events and personages connected with our own country and own people that, as time went on, Kalendars assumed a somewhat local and provincial character. In the Gallic ritual, of course, we find S. Denis of Paris.

Jan. 21st is S. Agnes' Day; it was supposed that young maidens dreamed of their future husbands. Jan. 25th, the Festival of the Conversion of S. Paul, foretold by its weather what would be the character of the whole year! If a fair day, a pleasant year.

"If S. Paul's Day be fair and clear
It doth betide a happy year."

The earliest Festival in February is Candlemas. The old writer lays down: "A candell is made of weke and waxe; so was Xt's soule hyd within the manhode, also the Fyre betokeneth the Godhede." The people bore candles to Church that day. There was a prayer on the hallowing of candles on this Festival Day:—

(1554.) "O Lord Jesu Christ (+ making the sign of the Cross), bless Thou this creature of a waxen taper, and by the virtue of the Holy Cross poure Thou into it an heavenly benediction; that as Thou hast grannted it unto man's use for the expelling of darkness, it may receave such a strength and blessing that in what places soever it be lighted or set, the Divil may avoid out of those habitations, and tremble for feare, and fly away discouraged, and presume no more to unquiete them that serve Thee."

Cosin, afterwards Bishop of Durham, was accused of having 220 candles lighted on Candlemas Eve in Durham Cathedral, 1628.

Each country in Europe had its patron Saint. On the battle-field the cry was raised, "S. George for England!" and the men-at-arms from different cities would invoke the favourite Saint of their native district. The names which follow give the Patrons of several cities and countries. For instance, for Denmark SS. Anscharius and Canute; Holland, S. Mary; France, S. Mary, S. Michael, and S. Denis; Germany, SS. Martin, Boniface, and George; Burgundy, S. Andrew and S. Mary, &c., &c. Then each trade or guild had its Patron-Saints and Advocates, under whose blessing they worked. S. Peter naturally presided over the fishmongers; S. Dunstan over the goldsmiths; S. Eloi over shoeing-smiths,

hangmen and metalworkers ; artillery men are under the care of S. Barbe ; drapers have for their Patrons SS. Blaize and Leodegar. Stranger still, drunkards put themselves under the care of SS. Martin and Urban ; and thieves betook themselves to S. Dismas (the penitent thief).

If, also, in the Middle Ages, you suffered from any disease, there was the proper Saint to whom you ought to apply in your prayers ; if you lost your house keys you invoked S. Osyth ; if you had the toothache S. Appolonia ; for bad husbands you appealed to S. Wilgebord and S. Uncumber, &c., &c.

We seem almost overwhelmed by the number of the departed Saints as we study their lives or trace their memories by Church dedications. There is a brotherhood in Belgium called the Bollandists, who have been engaged for two hundred years in compiling the Acta Sanctorum, the deeds of the Saints. Already sixty huge volumes have been put together, but it will still be many years before their task is completed.

Often mediæval Saints were rather short in the temper, like the Saint in Brittany who turned the people whom he found dancing in the churchyard on Sunday into stones !

Over against this, however, we must put the tender-heartedness of S. Anthony, who found a woman weeping because a stern husband had cut her hair short, and went back to his monks and with them prayed that it might grow again, when, of course, long tresses immediately sprang forth !

But whilst certain Saints are only known in some little valley or village, others have a world-wide reputation.

It is, however, very curious to remark that though the weather and weather proverbs are closely connected with the Saints' Days, yet the particular Saints vary in the different countries of Europe.

In England S. Swithin is credited with determining the

weather for forty days; but in France it is S. Medard who is in his position :—

"Quand il pleut pour la S. Medard
Il pleut quarante jours plus Tard."

Still more quaint is the local saying about S. Faustus (June 9th), in Belgium. Faustus (9th) said to S. Medard : "Barnabas (11th) and Vitus are my neighbours, and together we will go and give the country folks a good wash !"

There is a strange variant of the legend of *S. Swithin*, current (1890) in Ireland. The Saint (we must suppose in his unconverted days) used to beat his wife every day for forty days. She wept every day, and since then the rain has fallen in sympathy with her tears for forty days.

In the Tyrol the sainted Queen Margaret of Scotland is assigned to this duty, and is called "Wetter Frau."

Some Saint Day distiches have become incorrect on account of the changes produced by the Gregorian Kalendar, and the loss of our eleven days. "Barnby bright equal day and night," is no longer true. The Saints' Days in Germany were so connected with agricultural matters that they long remained in the memory of the old folks. For example, "On S. Gall's Day every apple ought to be in the sack." Of the Festivals of SS. Fabian and Sebastian (Jan. 20th) it is said that "they" let the sap rise !

The 25th of March is generally known as Lady Day; but there were no less than six Lady Days in the mediæval Kalendar: (1) Feb. 2nd, The Purification; (2) March 25th, The Annunciation; (3) July 2nd, The Visitation of the B. V. M.; (4) The Nativity of the Virgin, called anciently "S. Mary's Mass in Harvest" (on the 8th Sept.); (5) The Conception of the B. V. M. is celebrated on the 8th of Dec.; (6) To these Festivals the unreformed Church adds the Assumption of the

Virgin (Aug. 15th), which the Eastern Church more wisely denominates "The falling asleep" of the Virgin Mary.

The imaginative Christian cannot but think with pleasure on the way in which in old times the aspects of the natural world were associated with the truths of religion. It was once the custom in that part of France near Embrun, in the spring-time of the year, when the crops were beginning to shoot up green, to place little crosses, rudely made of a couple of sticks, in the fields, as it were to plead against the primæval curse and to invoke the mercy of Heaven.

With this symbolism let us compare the custom which prevailed in the lands of the vine of (on the Feast of the Transfiguration, Aug. 6th) blessing the new grapes, and the Deacon pressing their juice into the chalice on that day.

An original proclamation of King Henry VIII. lays down:— "On Ash Wednesday it shall be declared that ashes be gyven to put every Chrysten man in remembrance of penaunce at the begynnynge of Lent, and that he is but erthe and ashes." The form of the hallowing of the ashes was translated as follows (1554):—

"Vouchsafe to + blesse and + sanctifie these ashes, which because of humility and of holy religion for the clensyng out of our trespaces, Thou hast appointed us to carry upon our heades, after the manner of the Ninevites." Then come directions "to sprinkle the ashes with holy water." The Clergy made the sign of the Cross with the blackened water, saying, "Memento, homo quod cinis," &c. ("Remember, man, that thou art ashes, and unto ashes shalt thou return.")

Some years ago considerable indignation was felt in Dublin against certain scoffing persons who put vitriol into the holy water receptacles on Ash Wednesday.

Mid-Lent Sunday, or Mothering Sunday, is still observed in

the West of England, and the confectioners' shops are crowded with cakes which are eaten on the Sunday. The allusion is supposed to be to the miracle of the day's Gospel, which is the feeding of the multitude in the wilderness. There used to be a quaint rhyme to help the memory of the order of the Sundays in Lent—

"Tid, Mid, Misere,
Curling, Palm, Paste Egg Day."

The first words must have been made out of the opening of the Psalms. "Paste" is a corruption of "Pascha," for Easter. Curling Sunday was a Sunday on which in the North of England grey peas were eaten—otherwise called Passion Sunday. The Christians of South Europe were able to supply themselves with palm branches, but the people in the North had to be satisfied with sprigs of yew or little sprigs of the willow. Some writers think that the yew trees were planted in the churchyards to provide greenery for Church Festivals. The form of benediction of the palms, as translated in 1554, runs thus:—"When the Gospel is ended, let there follow the hallowing of flowers and branches by the Priest being arobed with a redde cope, upon the third steppe of the Altare, singing,

"I conjure thee, thou creature of flowers and branches, in the name of God the Father Almighty, and in the name of Jesus Christ, Hys Sonne our Lord, and in the virtue of the Holy Gost; therefore be thou rooted out and displaced from this creture of flowers and branches, al thou strength of the Adversary, al thou host of the Divil, that thou overtake not the foote steppes of them that haste unto the Grace of God. Through," &c.

Another Collect runs thus:—

"Almighty, Eternal God, Who at the pouring out of the Flood diddest declare to Thy servaunt Noe, by the mouthe of a dove bearing an olive braunch, that peace was restored agayne upon earth, we humblye beseche

Thee that Thy Truthe may + sanctifie this creature of flowers and braunches, and slips of palms or bowes of trees which we offer before the presence of Thy glory, that the devoute people bearing them in their handes may meryte and optayne the grace of Thy benediction. Through," &c.

The solemn season of Good Friday and the joyous Festival of Easter brought with them many elaborate practices, and some curious traditions and customs still survive!

The distribution of alms by the Royal Almoner, with the "Maundy Money," is still retained. The washing of the feet of aged persons, after the example of our blessed Lord, was ceremonially performed by Queen Elizabeth, and still is carried out by the Austrian Emperor at Vienna.

The arrangement of the services in our Prayer Book for Holy Week is singularly simple and plain. There seems to have been a strong re-action from the very elaborate and intricate arrangement of the unrevised Sermon Books. It is quite possible that the more learned and scholarly clergymen were often disgusted by the mistakes of the rural parson. Take for example the famous story of the old Priest who always said "Mumpsimus" instead of "Sumpsimus" at the recitation of the Mass, and who refused to alter his old custom! Some recognition of the want of learning amongst the rank and file probably explains the briefness and baldness of our Anglican Prayer Book.

The bread which was made on Good Friday never turned bad! the seed which was planted on Good Friday never failed—so said old sayings. The day was called "Still Friday" in Germany, a pathetic allusion to the sorrowful calm which may be supposed to brood over all nature on the anniversary of the day when its Creator was crucified! The Crucifix, between Good Friday and the Resurrection morning, rested symbolically in the Easter sepulchre, which was generally an

arch carved and decorated with a canopy above and an altar slab below, and in which, for a season, the representative figure of the Lord was laid till the happy morn came at Easter.

In some foreign churches a kind of bower of green branches, gilt paper, &c., is erected at the chancel steps, to represent the sepulchre of Christ.

Eastertide brought many signs of rejoicing. In the Eastern Church there is the glad greeting "The Lord is risen," and the response, "The Lord is risen indeed!"

The third great Festival of the Christian Year is Whitsuntide. This Sunday was observed with great ceremonial.

In S. Paul's, at London, from an opening in the groining of the vaulted roof, was let down a splendid censer, full of incense, which swung to and fro nearly the whole length of the nave! In some continental Churches there was a grand ceremonial of a dove being let down. The dove is made at Florence, of fireworks, and gliding down a wire from the dome, at length reaches a vast mass of fireworks, and ignites the whole pile outside the great west front of the Cathedral, amidst the applause of thousands on Whit-Sunday morning.

Our remarks on the Church Kalendar might be lengthened out to a great extent, but old customs and ancient observances are being forgotten. It is still legal, however, to sing the litany in procession round the fields on Rogation Days. The beating of the parish bounds in the same week is still kept up in some places. Our harvest festivals have been widely revived, and are now most popular. The old "Church Ales," when the wardens brewed barrels of beer, and sold it for Church expenses, and the parishioners gathered together to drink the said beer, have been succeeded by the more apostolic plan of the weekly offertory; and the charity sermon is replaced by the circulation of the alms-bag, with its ecclesiastical colours and gold-

thread embroidery! A "screwy" churchman of the old school was heard the other day denouncing with much energy "that continual bagging" which went on in his parish Church! but those who knew best were of opinion that he did not make the alms-bag much heavier! "I give notice," said a London Rector, from the pulpit, "to those persons who are in the habit of putting buttons into the alms-bag, that they are requested not to remove the shanks, as they are thus made useless for their original purpose, and they do not deceive the Almighty!"

The 29th of September, S. Michael's Day, is popularly observed by eating a goose, said to have been originated by the example of Queen Elizabeth, when she reviewed her forces at Tilbury Fort in the Armada crisis!

There is an amusing anecdote of the late Bishop Wilberforce, that he was once the guest of a low-church Archbishop. The orthodox prelate was distressed to find that no one at the Palace thought it needful to attend Daily Service at the Cathedral or in the Private Chapel, but when Michaelmas Day came his conscience was so uneasy that he felt he must introduce the subject, so he said, by way of commencement, "This is, I think, S. Michael's Day!"

"Yes, my Lord," answered the Archbishop's wife, "and I have tried everywhere in vain to get a goose for dinner!"

In Lancashire and other parts it was the custom to bake cakes at All-Hallows time, which they gave to the poor. The children went about "A Souling," and singing, "A soul-cake, a soule-cake, have mercy on all Christian soules for a soul-cake."

In France, as is well known, it is usual on that day, "All Souls' Day," to visit the tombs of their friends—a beautiful practice, which it were well to restore in England. The cold forgetfulness of the departed is one of the most hateful features of popular Protestantism.

We need add nothing about Christmas, for everyone is acquainted with the records of Christmas customs, and the revival of carol singing has been a very happy thought, and a pleasant addition to our Church Services. In spite of Cromwell's Parliament and the edicts of the Puritans, we still, thank God, keep our Christmas!

Mattins and Evensong.

Mattins and Evensong.

MORNING PRAYER.

FEW persons realize how great is the change in our Church Services in the last forty years. Of course there are certain old-fashioned regions where an aged Rector makes no new changes—where the black gown still is "de rigueur." In one of these churches they still sing "Glory to Thee, my God, *this night*" about four o'clock every Sunday afternoon. In the same neighbourhood was a little old Norman Church which had no vestry—the aged Rector retiring to a high-sided pew behind the pulpit to assume the black Geneva gown. One Sunday the disappearance was longer than usual, and a voice was heard—"John." The sexton hurried in to see what was wrong. "I can't get this gown on," said the Rector. "No wonder," said the sexton, "for they have brought over my missis' old bombazine skirt by mistake for the gown!"

The parish clerk has almost disappeared, though he had a legal status and long-standing in the Church. His box was placed beneath the reading pew in the now traditional three-decker, and the vulgarity of his accent and the peculiarities of

his speech were often very trying to "ears polite." He used to give out special preachers and the like—"the Rev. Prebendy Parry" was an example of his style. In a North Devon parish there was a clerk who had been a man-of-war's man, and who, when he came to the verse in the Psalms about "the great leviathan," always rendered it "there goeth the first lieutenant." The clerk was expected to lead the singing, but a difficulty sometimes arose on account of the common custom of the singers being put into a western gallery. So he often slipped out of his desk and went up to the gallery to assist in the "opus magnum" of the anthem.

Tradition says that at Long Ashton Church, which was a mile out of town, on Sunday afternoons in summer the clerk used to lean over the gallery front and say, "If any of you musical chaps be here from Bristol, come up into the gallery and give us a hand wi' tha Hanthem."

The flute, the violin, and the bass viol were the favourite instruments in village choirs before organs were introduced. The anthem, of course, came after the third collect. A sexton in a Sussex Church told a strange cleric that had come to do the duty—"If you please, Sir, we always sings after candle-light collick"—his impression evidently being that the wording of the collect was to hint to the sexton the duty of lighting up the candles on Sunday afternoons.

A very strange effect was produced in a country Church, on the minds of strangers, by seeing a pretty young woman, the sextoness' granddaughter, solemnly ascending into the pulpit with a large silver candlestick in each hand, which she adjusted on each side of the pulpit desk whilst the hymn was singing, and then retired to make room for the octogenarian rector. Still more laughable was the performance of a young curate, who, entering the pulpit, pulled out a match from his pocket

and proceeded to rub it against the wall. Crack, crack it went, but wouldn't light, and then he had to try another, getting more nervous all the while, and the congregation watching the operation with intense eagerness! The old-fashioned beadle, with his cocked hat and livery, has nearly disappeared. In those old times the service was often accompanied by a succession of knocks on the heads of the school-boys from a long stick wielded by the beadle or sexton.

In yet older days they had, as a regular Church officer, "The Dog-whipper." There was at S. Werburg's, in Derby, an official mentioned in the Church accounts as "The Bang-beggar!" A wonderful arrangement of our forefathers was to place in front of the organ gallery a small railing about two feet high, being a brass rod supported by small brass uprights—on which was placed a red or green curtain, the only use of which was to enable the choir to behave as badly as they liked! Sometimes the organist drew the curtains close, lest the preacher's eye should rest on the bobbing heads in the gallery engaged in conversation. In country places, however, the singers had no scruple in folding up their pocket-handkerchiefs, placing them under their heads as they leant on the gallery front, and comfortably composing themselves to sleep.

The old high square pews at Trowbridge Church, it is said, were used for a quiet game of cards, whilst poor old Crabbe, the poet, read his sermon aloft. Bishop Burnet is credited with getting Her Majesty Queen Anne to erect these high enclosures to keep the maids of honour from flirting at S. James' Chapel. Sometimes these pews had names painted on them, as "The Churching Pew," "The Rectory Pew," and the most curious, "The Hall-Dogs Pew." The Squire's pew was often a wonderful specimen of rural pride; often a chapel or a chantry was appropriated for it. There was one Church in Hampshire where

the *whole* of the chancel was used for the manor seat, and the altar, &c., was thrust out. In the centre of the great-house pew was often a table, on which the handsome Prayer Books of large size reposed on cushions. Round this were ranged arm-chairs, and huge hassocks to lessen the *difficulty* of kneeling. Of some Church "in the Midlands" the story is told that the Squire's pew is in a gallery entered by an outside staircase and door, and the space between the gallery front and the arch above filled in with a sash window. Whilst the Rector was reading the prayers the footman went round to the village post office, and having obtained the letters, newspapers, &c., brings them in on a silver salver. Then, when the Rector ascends the pulpit, the Squire shuts down the window and betakes himself to his correspondence! There is a tradition of the footman somewhere in full livery bringing in cake and wine to refresh the bodies *exhausted* by their devotions!

Such family pews almost give credibility to the well-known story of the strange clergyman beginning, "When the wicked man," and being stopped by a loud whisper, "He ain't come in yet, Sir!"

Speaking of "The Sentences," it may be remarked that the American Prayer Book has added several additional passages to the introductory verses of our Book. One of these is that noble line, "The Lord is in His Holy Temple; let all the earth keep silence before Him!"

Though most people know that the Morning Prayer used to begin with the Lord's Prayer, and that the Exhortation, Confession, and Absolution are subsequent additions, but few people are aware that there is a difference between "The Absolution" in the Morning and the Evening Service. In the latter the sentence runs, "Wherefore beseech we Him."

It is a strange thing that one of the most solemn and

important parts of the service is generally utterly unnoticed—that place where the Priest is bidden to pronounce the benediction (*the Lord be with you*) of the congregation, which truly ought not to be mumbled in his stall, but pronounced with all dignity from the chancel step, if not from that of the altar.

"Here followeth the anthem" has been held to indicate that the Prayer Book recognizes (as do the canons) two kinds of ritual arrangement: that simpler form suited to the small parish Church, and that more elaborate and ornate ritual suited to cathedral and collegiate Churches. "Places where they sing," that is, where there is an endowment for Vicars choral and choristers. Thus copes and vestments are directed to be used. A careful examination of Church inventories proves that it was never intended that English Church services were to be reduced to utter poverty and bareness. "The State Prayers" are likewise best kept for use in ornate services. In many country Churches the ambition of rural choirs has come to grief over the anthem. There was a little Devonshire village where the people were very proud of their musical efforts. A temporary curate, having suffered much for several Sundays, determined that he would stop the gallery performance, and so gave out in a mild voice, "*There will be no singing this afternoon!*" when a stentorian voice from the singing gallery shouted out, "*But there will!*" and the singers rose up in a body and proceeded to execute—we ought to say rather, to murder—their anthem, in spite of the mild curate!

The extraordinary pronunciation of the rural clerk has been mentioned, but perhaps some of the "queer readings" of good old souls who do their best with the responses at week-day prayers are very extraordinary. One curate tells us that an old

woman, whose education was a little neglected in her youth, rendered *her* verse, to his great perplexity, not in the usual method, "Stand in awe," but as "Standin a we," whilst another clerical friend was startled to hear of a novel character in the Acts of the Apostles—one "Step Hen."

EVENING PRAYER.

IN those apathetic days when the daily service became neglected, the tradition was still kept up. A person now alive remembers his mother telling him that as a child she was taken to daily Morning Prayer in Chester Cathedral at six o'clock in summer and seven in winter! According to the statutes the Canons kept their three months' term of residence. During this period they had to attend a certain number of services in each month, morning and evening—we may roughly say fifty—and attendance was not counted unless the dignitary was in his stall before the Psalms began.

A very amusing story is told of the old days at Canterbury Cathedral which turns on this point. The Dean and the Canon were bitter foes, and hated each other "like poison." The Canon had been very careless in keeping up his attendance at service, and he had run the matter so close that unless he kept that evening's attendance he would lose his credit for all the times he had been to Church that month, and would have to commence the three months' residence over again! However, as things do sometimes happen, on this most important evening some delay kept him back, and as breathless he rushed into the choir the chant of the Psalms began.

The Dean, perceiving that the Canon was late, maliciously

exulted in the Canon's discomfiture, and as the latter passed his seat he exclaimed, "Too late! You will have to commence all over again!" The Canon heard the malicious whisper, and with ready wit walked on to the minor Canon, who was chanting the first syllables of the Psalm, and whispered to him, "The Dean says you must commence all over again." The chanter looked surprised, but it was his part to obey, so he stopped short in the chant, turned back the leaves, and commenced afresh, "When the wicked man," &c., and the cunning Canon took his place, having now the power to complete his legal number of service attendances, and thus having turned the tables on his foe, the Dean!

Though the religious feelings of the Middle Ages were sincere and devout, there was sometimes an outburst of the extraordinary and the ludicrous. The desire to enjoy a good laugh or a bit of sarcasm was irresistible. The carver working on a gargoyle yielded to the love of the grotesque, and produced a monster gnawing a bone, or a demon afflicted with toothache.

At Wells Cathedral you find the wicked lad stealing apples on one side of a capital, and round the corner the farmer, stick in hand, prepared to execute justice. On an oak bench end at South Brent you have the fox, in friar's gown, preaching to the congregation of geese. At Great Malvern "a Miserere" shows us the rats busy in hanging the cat, whilst on another, at Ludlow, a dishonest ale-wife, with her false measure in hand, is carried off by one demon whilst another joyfully plays an accompaniment on the bag-pipes.

Throughout the miracle-plays and "mysteries" the same desire for fun and jesting prevailed. At Coventry the theatre was a three-storey stage fixed on wheels, so that it could be moved from place to place. The lowest part represented "Hell," with the demons going about making jokes, like our

circus clowns. The middle storey symbolized this world, and the top storey was Heaven, with angels in abundance, and even more sacred persons. The mediæval public had not the least idea that anything could be profane. So, too, theatrical performances were allowed in the nave of the Church down to the days of Elizabeth, till by degrees the drama shook itself free from all ecclesiastical associations. Even religious services sometimes were of strange and eccentric character!

At Seville Cathedral, in Spain, there was, on the Festival of Corpus Christi and at some other occasions, a solemn and graceful dance, executed by ten choristers who were dressed as royal pages, and danced for half-an-hour before the high altar to the music of the castanets. They aid this proceeding with the pealing of the organ and the swinging of the bells. The custom is still kept up.

Walcott tells us of a practice in France, in the Middle Ages, of the Priests to dance with women after celebrating their first Mass. The strict restraints of clerical life sometimes seemed to burst out by way of a reaction. How extraordinary and profane was the appointing, on S. Nicholas' Day, of a "Boy Bishop;" generally, in Cathedrals, one of the choristers. The tomb of one who died during his brief term of office may be seen at Salisbury. He was arrayed in episcopal dress, and gave a solemn benediction to the people. But there gathered round the custom all kinds of folly and buffoonery, so that many statutes and rules were appointed for its suppression by the Cathedral authorities.

"The "Boy Bishop" also preached, and there is still extant a sermon which was *preached* at Gloucester Cathedral by a querester (one John Stubb), having been written by the Rev. R. Ramsay. The passage quoted refers to the conduct of the boys.

THE CHORISTERS AND CHILDREN OF THE SONG SCHOOL.

"Which then? The queresters and childer of the song scole? Beware what you do: for I have experience of them more than of the other. It is not so long sens I was one of them myself but I kan remembre what shrewness was used among them, which I will not speake of now; but I kan not let this passe ontouched how boyyshly thei behave themselves in the Church; how rashly thei cum into the quere without any reverence; never knele nor countenannce to say any prayer or paternoster, but rudely squat down on ther tayles, [which lak twynggyng, *erased* in MS.], and justle wyth ther felows for a place; anon thei starts me owt of the quere agayne, and in agayne and owt agayne, and thus one after an other, I kan not tell how oft nor wherfor, but only to gadd and gas abrode, and so cum in agayne and cross the quere fro one side to another and never rest, withowt any rest, withowt any order, and never serve God nor our Lady with mattyns or with evynsong, no more than thei of the grammer scoles, whose behaviour is in the temple as it were in ther scole, ther master beying absent, and not in the Church of God being present. I will no way wysh you to folow such."

Litany, Te Deum, &c.

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NO part of the Prayer Book is more dear to the heart of English Churchmen than the Litany. Its words are so impressive, its pathos so deep, and its very expressions are a kind of rhythmical music. Its origin is derived from the fifth century, and there are two sources which claim the introduction of this devotional service into the Church.

One account tells us that a district in France containing the cities of Lyons and Vienne, which had been a very early centre of Christianity under the influence of Irenæus and other early Bishops and teachers, was afflicted by earthquakes, probably about the year 467-68. In the language of Gregory of Tours we read: "The people had hoped for a cessation of their troubles at Easter time, but during the very vigil of that Feast, and Divine Service being performed, the palace took fire. The people rushed out of the adjoining Church, and the Bishop, Mamertus, was left alone before the Altar, entreating the mercy of God. He formed then a resolution which he carried out in the three days before the Ascension Festival, of having a special service of exceeding solemnity. A fast was observed, and with prayers, psalms, and Scripture lessons, the people went forth in procession." The example of the Christians at Vienne was followed and imitated elsewhere—afterwards various

and special appeals to Heaven were introduced. Thus, in northern France they prayed, "From the fury of the Northmen, good Lord, deliver us." Again, in a York Cathedral book we read, "From the persecution of the Pagans and all our enemies, good Lord, deliver us." The Ambrosian Litany prayed, "Deliver us not into the hand of the heathen. Thou art kind, O Lord, have pity upon us, compass Thou this city, and let angels guard its walls," &c.

In these Rogation Days some went bare-footed and arrayed in sack-cloth: and riding on horseback was prohibited.

In Rome, S. Gregory, during a time of pestilence, arranged a Processional Service which obtained the title of "The Greater Litany," and it was also sometimes called the "Sevenfold Litany"—when marched in due order the clergy, the lay folk, the monks, the virgins, the married women, the widows, finishing with the poor and the children. A good subject for the brush of a painter, with a background of the classic ruins of the great city and the newly-repaired Churches, and all lit up by the glowing sunlight and the bright, clear atmosphere of Italy.

About the eighth century the Litanies had introduced into their petitions the invocation of Saints, which occupied much time in the Recitation. However, time was of little value in the mediæval days. Some Litanies invoked more than a hundred Saints!

But at length there came, in the sixteenth century, a very startling clause—"From the Bishop of Rome and his detestable enormities, good Lord, deliver us!"

On Rogation Days the clergy, with cross and tapers, the choristers, and all good folks, took their way through the fields, imploring a blessing on the growing crops.

The Litany, as is remarked elsewhere, was the first part of the Service translated into English. In allusion to the language

of the prophet Joel, "that the ministers of the Lord should weep *between* the Porch and the Altar," there was a small, low desk introduced, called the Fald-stool, and put just in front of the Chancel steps. In some Cathedrals the Fald-stool was made large enough for two priests to kneel together. Cosin, in his Visitation Questions in 1637, asks if there be a little desk or Fald-stool with some decent carpet over it, in the middle alley of the Church, whereat the Litany may be read.

It is not generally known that a large part of the Litany may be chanted by a *lay* clerk, or other layman, *i.e.*, from the opening invocation of the Holy Trinity to the short sentences often called "The Lesser Litany."

Tallis was the first Anglican musician who composed music for the English Litany and other Services. He had for his assistance a pension of sevenpence a day!

The appearance of the English Prayer Book was heralded by "The Prymers." These contained the Creed, Lord's Prayer, and the Commandments; also other prayers were added. They were, of course, printed in black letter, and contained as many as sixty pages. The existence and use of these Prymers explain what long puzzled our ecclesiologists—that many of our old Church seats were fitted up with book boards!

The most beautiful part of our Morning Service is the hymn "Te Deum."

Its legendary history is that it was composed (or rather inspired) by S. Ambrose when he baptized the great Augustine. One would desire that this legend might be true, for the noble words seem worthy of such an occasion.

It was admirably translated, probably by the pen of Cranmer, although the English does not convey its full meaning. "Noble" should be translated "the white robed," in allusion to the victorious host of the martyrs; and "the sharpness of death"

does not fully convey the idea of "the sting," with all its associations with the venom of the fatal serpent.

An interesting chapter might be written about the great occasions of which "The Te Deum" has been sung with all pomp and splendour in S. Paul's Cathedral, on occasions of national gratitude and rejoicing.

Shakespeare alludes to this—

> "Which performed, the choir,
> With all the choicest music of the kingdom,
> Together sing Te Deum."

The Te Deum sang after the battle of Dettigen was composed by Handel. It was the last battle at which an English king appeared in person. Bishop Cosin wished to call it the hymn of S. Ambrose. The earliest mention of it is in "The Rule of S. Benedict." It is ascribed to Hilary of Poictiers, A.D. 355, by some writers; but it has also been thought to have been drawn from earlier sources.

With regard to the verse, "To be numbered with Thy Saints," there is *another* reading also—"To be rewarded with Thy Saints!"

The old rule was to sing "The Benedicite" when any part of Daniel was read. It is usual also in Lent and Advent.

"There was a story current," says a clergyman, "when I was first ordained, of a very conceited young man who went down to read prayers in his father's Church the Sunday after his Ordination. When he returned into the vestry he complacently inquired of the clerk if he had not 'got through' the work well. 'O very well indeed!' said the clerk, who had known him from a boy; 'very well, Master Harry, only next time don't forget the Second Lesson!'"

In contrast with this may be quoted the unconscious snub

which a good old Rector gave a young friend when taking him into the vestry, before the sermon. He suggested a prayer whilst the village choir was getting through the hymn, and prayed "that the Gospel might be blessed, even when spoken by the most feeble instrumentality!"

In old times, in country Churches, no one saw anything ludicrous in strange ways and doings. The Churchwarden would calmly place a red bandana on the top of his bald head during the sermon; or to take another example: In the fine old Church at Brent, when the Litany was over, the Vicar went up to the Chancel rails, preceded by the sexton, who reverentially opened the gate of the Sacrarem, and then (he was a tall gaunt man) fetched forth a small three-legged stool, on which he sat perched in the Chancel till the Commandments were read; after which he solemnly unfastened the gate in the Altar rails and let the preacher forth on the congregation, with the air of an official at the Roman Colisseum loosing a lion on the Christian martyrs!

The Order for the Administration of the Holy Communion.

The Order for the Administration of the Holy Communion.

THE *Holy Communion* is, in its solemn aspect, so sacred, that of course we must approach the subject with great reverence; only, as it were, treading in "the Court of the Priests," and not venturing too near the Holy Place.

From many sources some illustrative matter has been here gathered together bearing on the Holy Rite, and also on our Anglican Service.

It is interesting to know that John Wesley was a great admirer of the commencing collect, "The Collect for Purity," as it is sometimes called. He declared "it was the summary of the primitive religion of love—the summary of the religion of the Church of England."

Few people would ever suppose that our Communion Office had been used by one of the Roman Clergy; but there is a curious anecdote in the autobiography of Richard Cumberland, a well-known dramatist of the last century. He was living for some time in Spain, and there was attacked by a very serious fit of illness, which all thought would prove fatal! A kindly old Priest of the Roman Church took the deepest

interest in his state, and lamented that he had no clergyman of his own Church to attend to him, and then said that he did not wish to obtrude his own forms on Mr. Cumberland, but he came to offer his services according to the English form, and was ready, if he was furnished with the Anglican Prayer Book, and allowed to secure the door, to administer the Sacrament to him exactly as it was ordained by our Church, requesting *only* that he would reach the chalice with his own hand. All this he fulfilled, omitting none of the prayers appointed, and officiating in the most devout and impressive manner, to his very great comfort. "Had the Office of the Inquisition," says Mr. Cumberland, "whose terrible mansion stood within a few paces of my gates, had report of what passed in my heretical chamber my poor friend would have breathed out the remnant of his days in prison!"

The last occasion on which the Roman Liturgy was celebrated in an English Parish Church was when Charles Edward Stuart on his march from Manchester reached Derby. This was in 1745.

It is said that this proceeding was contrary to the wish of the Prince, who had attended the Anglican Service in Manchester Cathedral the Sunday previous, when the officiating clergyman prayed for the king as usual, but judiciously omitted naming either George or Charles. This Romish service in Derby is said to have been one of the causes of the failure of the expedition, and of the retreat from Derby.

With regard to the hour for the Communion Service, a curious set of rules were drawn up for the town of Northampton, under the approval of the Bishop of Peterborough, in 1571.

"Every Communion day," runs one of these rules, "each Parish hath two Communions; the one, for servants and officers, to begin at five of the clock in the morning, with a sermon of one hour, and to end at eight; the other, for masters and

dames, &c., to begin at nine the same day, with like sermon, and to end at twelve."

The rule would seem to point to the Holy Communion being treated as a separate Service.

There is a very curious point, bearing on the union of the Services—Mattins, Litany, and Communion Office—which has usually been attributed to Archbishop Grindall's arrangements for the wide parishes of his Yorkshire Archdiocese. It is that in the complaint of the Cornish rebels in the rising of the West, in the time of King Edward VI., one of the Articles in their written declaration ran as follows :—

"Item.—We will not receive the new Service Book, because it is like a Christmas game, but we will have our old Service of Mattins, Mass, Evensong, and Procession in Latin, not in English ;" and the close of the protest sounds very strange to modern ears, "We Cornishmen (whereof certain of us understand no English) utterly refuse this new English."

The hours of Service in former days seem to have been very early. Horrox, the celebrated astronomer, who was one of the first observers of the Transit of Venus, expressed his thankfulness that he could finish the afternoon duty at his Church before the Transit began at two o'clock.

It is rather difficult to obtain from aged persons any distinct account of the ritual used in their early days. Between the high pews and the enormous three-decker, the congregation had no uninterrupted view of the clergyman's proceedings at the Altar.

But at an earlier period it seems that the Communicants went up into the Chancel at the words, "Draw nigh," &c.

In some few places this custom lingered on ; for instance, at Wimborne Minster, a fine old Church in Dorset. Until about 1852 there were ten benches placed in the chancel, covered

with white linen: on each side of the Holy Table, east and west, reaching to the thirteenth step; two on the thirteenth step, but leaving a space for two clergymen to pass through: from these two benches to the twelfth step were six benches, three on each side, leaving a space in the centre; on the twelfth step was a rail; on the seven steps were six benches with kneeling mats, but not covered with linen. At the celebration the clerk went to the lectern and announced, "All who are prepared to receive the Holy Communion draw near," and all who wished to attend went into the chancel at one time, taking their places on the benches and in the stalls, and the Holy Eucharist was taken to each. (At this Church, it must be understood that the Sacrarium is approached by a broad flight of many steps.)

Now only three benches are retained covered with "the houseling clothes." In a country Church—S. Bride's, in South Wales—by old custom the rails were hung with a short white cloth, even in recent years. What one used to see was two respectable old clericals in huge bunchy surplices, comfortably resting their elbows on the fat cushions, and their heads nearly meeting over the short square-looking altars then so common. "I cannot," says a middle-aged clergyman, "remember ever seeing the service begun in the 'eastward position,' though I have read that it survived in some places."

It was rather uncommon to find any flagon in country Churches thirty or forty years ago, and the usual practice was to conceal the black bottle under the white linen cloth, which was usually very large, and hung down to the ground. There exists a curious account of an incident in the life of good Bishop Selwyn, that on a missionary journey he found a New Zealand native lying dying on the sea-shore, who, being a Christian, besought of the Bishop to administer to him the Communion.

Selwyn had neither bread nor wine nor vessels with him, but under the necessity of the case felt himself justified in administering a fragment of biscuit, mixed with salt water from the adjacent sea, and using a shell for a chalice. Perhaps in his later days he would have acted differently.

In the days of the early Church the chalices were often made, from poverty, of wood—in later days of silver and gold ; which, being remarked to a certain Pope, he sarcastically replied, "When the Church had only wooden cups her priests were like true gold ; now she has golden chalices and wooden ecclesiastics."

One change has taken place, almost unnoticed, in celebrating the Communion Office—the now common custom of omitting the long exhortation. This long exhortation was disliked by many on account of its apparently harsh wording, "Eating and drinking our own damnation," and many clergymen, in reading the passage, substituted the milder sounding word, "Condemnation." The story is told that in a chapel-of-ease at Torquay the officiating minister made this change, when the whole congregation were startled by the Bishop—old Harry of Exeter—who happened to be present, shouting out in stentorian tones, "Damnation ; damnation !"

Some of the Bishop's enemies immediately suggested that he should be summoned for brawling and profane language, but the truth was that he considered it the height of conceit to alter the "ipsissima verba" of the Prayer Book.

It is still usual in many places for the non-communicants to withdraw after the end of the Church Militant prayer. Such conduct would have been thought suspicious in mediæval times, for there is a legend of a certain Count of Anjou, one Fulque by name, who lived in the tenth or eleventh century. He had married a lady suspected of witchcraft. The Witch Countess always attended Church, but made it a point to withdraw just

before the consecration. This gave rise to much remark, and the Count, a violent man, determined to put a stop to it. He ordered four of his retainers to seize the Countess, and to compel her to remain to the end of the Service. They did so, but as soon as the consecration took place the Countess shrieked, burst from their hands, flew through a Church window, and never more was seen!

Of course we cannot wonder that the mediæval mind took a somewhat materialistic view of spiritual things. The remarkable fact is, that such an amount of good advice and sensible Scriptural instruction was given in those days, as is shown by some of the books of the Middle Ages, like "The Lay-Folks' Mass Book," "The Prymers," &c.

There is some diversity of custom as to which end of the railing should be the point for commencing to administer to the people. It is said the *South* end is right, for that "the North" is always symbolic of the region of darkness and heathendom; hence the Gospel is read on the North side.

When Queen Anne was attending at the Holy Communion, the Dean of Windsor administered to her first, but she was much displeased at this, and sent for him after Service, when she told him he could not know the rubric, which ordered that the assistant clergy should take precedence.

In France, however, under the old regime, the aristocrats expected to be treated in an especial manner when they approached the Altar.

The pride of these old families was sometimes amusingly absurd. There is a story told that her confessor was anxious about the future of an old lady, who belonged to one of the celebrated old families—The De Coucis or Montmorenci's—and begged the old dowager to be a little more attentive to her religious duties. "Bah!" she replied, "Le Bon Dieu n'ose

pas condamner un Monmorenci "—the Almighty would not dare to damn a Montmorenci !

It is interesting to read an account of the state and pomp, and (which was much better) the apparent devotion, with which Queen Elizabeth in her old age received the Holy Communion in the Chapel of S. James' Palace, and it will be quoted from the old Chapel records farther on in these pages.

It is only a short time since that the daughter of a Marquis was residing in a small country village, and wrote to the Vicar to request that when she attended the Holy Communion she might be the *first* of the Communicants. The rubric which lays down that the intending Communicant should send in his name beforehand is now nearly obsolete.

In the early days of the Church the Altar was generally made of stone, supported on columns, but there is a celebrated relic still preserved at S. John's Lateran, Rome, the small wooden Altar table said to have been used by S. Peter, and carried about to the Churches where he celebrated.

In later times the Altar was adorned with carvings and mosaics. The heathen Altars were usually square-shaped and of small size, with a hollow in the top which received the blood of the victim. The earlier style of Altars was a slab, which in later times had a cavity of square form cut out as a receptacle for relics. In South Germany, on one side of the Altar, there was sometimes an elaborate erection of stone, richly carved, rising to a height of forty feet, and then bending over like a graceful flower. This contained the reserved wafer—it was called "the Sacramenten-hausen." In Italy, a kind of canopy, supported by four tall columns, was the fashion of the Renaissance period. This canopy, or Baldachino, at S. Peter's, at Rome, is of great size and splendid proportions. The pillars are of marble and

bronze, and twisted in shape. A similar canopy was designed by Sir Christopher Wren for S. Paul's, London.

The Altar was sometimes in mediæval days screened off by side curtains, often of richly-embroidered fabrics. In some ancient Cathedrals the officiating Priest stood on the eastern side and faced westward the people in the nave. But in the dark days of Puritanism and neglect, the Holy Table was left bare and uncovered!

It is recorded that King Charles II., riding in the neighbourhood of Windsor, was caught in a heavy storm of rain, and dismounting from his horse, took refuge from the violence of the weather in a little Church. He was scandalized to see the Holy Table quite bare, and taking off his rich purple velvet cloak, he reverently spread it out over the Altar.

It was, in the first half of this century, usual everywhere to find Altar-coverings of red cloth or crimson velvet. In the front the letters "I.H.S." were usually embroidered in gold thread. Strange to say, some of the most bigotted Protestants in Ireland look on these letters as Romish! An Altar-cloth thus adorned was objected to and complained of, and then stolen away altogether, a paper being left with the information that if the "I.H.S." was removed the stolen cloth would be restored! A rather fine specimen of the Hibernian art of perpetrating "bulls."

The origin of the use of the "I.H.S." as a sacred symbol was in Florence. There was a poor artist who made his livelihood by drawing and colouring a kind of valentine with love verses. This met with the disapproval of S. Bernardino, and when the artist pleaded that he could not afford to discontinue the practice, the Saint suggested that he should illuminate on pieces of cardboard the initials of the words "Iesus Hominum Salvator" ("Jesus, of Men the Saviour.") He did so, and

the idea becoming fashionable, he was largely patronized, and the three letters became a kind of sacred monogram over the whole Christian world. They were first carved over one of the West doors of S. Croce, at Florence.

Yet in some rural parishes the meaning of these letters is not yet clear to the rural intellect. A friend visiting a Church in the Midlands was told much of the goodness and kindness of a Lady Southampton, who had with her own hands worked the Altar-cloth, "As you may see, and marked it with the letters of her name, '*J*ane *H*enrietta *S*outhampton!'"

The canons lay down that the Holy Table be covered with "a decent carpet." No doubt that many old copes and chasubles were cut up in the days of Elizabeth to make Altar-cloths, and some of these are still to be seen at Othery and Yatton and other Churches in Somerset.

The Office for Holy Communion has placed in the front of it certain important rubrics. The first directs that intending communicants should give notice the day before, the second rubric forbids the approach of evil livers and notorious sinners to the Lord's Table. The third prohibits those being communicants, who live in enmity with their neighbours.

The second of these rules is illustrated by the history of the Duke of Monmouth, the unhappy hero of the field of Sedgemoor. When condemned to death two prelates were sent to administer consolation to the unfortunate nobleman. One of the Bishops was Ken, the other Bishop Turner. He desired to receive the Holy Communion before his execution.

The Bishops, however, refused to give him the Holy Communion because he declined to acknowledge his living in adultery with Lady Henrietta Wentworth was any sin. He defended his conduct by saying that he had been married to

the Duchess when a mere boy, and regarded Lady Wentworth as his real wife in the sight of Heaven.

We can easily imagine how deeply a sensitive soul like that of Bishop Ken must have felt these interviews with the unhappy Duke of Monmouth.

The second rubric, which requires those who partake of the Holy Communion to be "in love and charity" with one another, is a very useful discipline, and a test of the reality of our religion. A country parson tells us an anecdote of his parochial experience which shows us how hard a weed (to be eradicated) is the feeling of enmity and bitterness. It has often been remarked that no quarrels are so difficult to heal up as those between relatives. In this case two brothers, farmers, had a bitter and long-standing quarrel. The elder took very ill, and being in his own way a religious man, desired to receive the Holy Communion. The Clergyman, whilst declining to administer it to him, took the opportunity of trying to make up the differences between the brothers. After considerable trouble, and going to and fro many times, he arranged a reconciliation. They were to shake hands, and then receive the Holy Communion at the same time. This was done, but when the Service was concluded, to the disappointment of the Clergyman, the sick brother raised himself on his arm and said to the younger brother, "Now, John, remember that if I get well again, all this is to go for nought!"

The last of these prefatory rubrics enjoins the use of a "fair white linen cloth" over the Holy Table, also that the Table was to stand "in the body of the Church," and that the Priest was to stand at the North side of the Table.

These directions have given great trouble. One of the fiercest controversies in the reign of King Charles I. raged about the position of the Holy Table—whether it should be

Altar-wise or no, whether it should stand on trestles and be carried about, or permanently placed against the East wall. Many books and pamphlets were written on each side, the Church party denouncing the Puritan Holy Table as a mere "oyster-board," and the latter reviling the Church party as introducing a Popish Altar. But the Church party had a force on their side. They made their Altar Table of heavy oak, with huge, thick, carved legs, and often a slab of marble for the mensa, and gradually lazy sextons found it much easier to drop the practice of moving the Table down into the Nave and bringing it back again. As a rule, sextons have a conscientious dislike to trouble, but their great joy is to discover some spot in a Church which can be converted into a rubbish hole! When candle ends, old brushes, blackened dusters, and worn hymn books can be stuffed into an ancient piscina or in the arched recess of a knight's sepulchre, they feel contented.

In Puritan times the great effort was to make the Holy Communion into a kind of love feast. At Deerhurst Church, in Gloucestershire, the old arrangement of the seats as in the seventeenth century, remains. The Holy Table is surrounded by seats—some with their backs against the East wall, and with others facing North and South, so that the Communicants might sit round as at a feast. In 1641 Chancel rails were forbidden by Act of Parliament—they had been enjoined by Archbishop Laud—it being said that at some Church a dog rushed up to the East end and carried away the bread prepared for the Holy Communion. It will be observed that in examples of old railing the upright balusters are very close together. No doubt in those days dogs often in rural parishes followed their masters to Church. We read of the "Dog Whipper" as one of the regular parish officials. The putting up these Altar rails was fiercely opposed by the Puritan party, and one clergyman

was so offended and scandalized that he gave up his parish and embarked for New England!

The rubric orders that at the time of Communion the Holy Table be covered with a fair white cloth. This is done by way of symbolism, and supposed to represent the grave-clothes which surrounded the body of our Lord in the tomb. At Easter, in the mediæval Church, this symbolism was fully carried out, and the crucifix was laid in a sepulchre on Easter Eve and carefully watched. In many Churches a tomb under an arch was used; it was generally placed near the East end of the Church, and the tomb, with its canopy, was called the Easter sepulchre. There is a beautiful example at Lincoln Cathedral, with graceful figures of sleeping soldiers carved outside.

* * * * * *

The Lord's Prayer commences the Communion Office, said by the Priest alone, and very probably recited in the Vestry before beginning the Service. Then comes the Collect for Purity, which, as has been observed, was so much admired by Wesley.

The next feature in the Office for Holy Communion is the recitation of "the Ten Commandments." This is peculiar to the Anglican Prayer Book. Many dislike this peculiarity, looking on it as a novelty, but it has been well argued that the high morality and sense of duty in the English character has been developed and formed by the constant rehearsal of the Ten Commandments.

The rubric which directs, "Then shall follow the sermon," has laid much labour on the clerical intellect, and has much tried the patience of lay listeners. But the pulpit is still a *power* in the Church. In old times an iron frame, sometimes gilded and hammered out into ornamental scrolls, held an hour-glass or half-an-hour sand glass, which marked the time for the

preacher. Sometimes in Puritan days he was urged by an approving congregation to "take another glass," and the sand-glass was reversed. In those days when the listeners were pleased they made a humming sound. Now the cry is for short sermons, and the word "sermonette" has been invented. A witty judge, the other day, being asked what length a sermon should be, replied, "Twenty minutes, with a recommendation to mercy."

In the ancient Roman basilicas we find two marble bemas or pulpits, from one of which the Epistle was read, and from the other the Gospel. In the Gothic Cathedrals of Belgium we find specimens of noble pulpits enriched with much carving. At Brussels there is one representing the tree of the knowledge of good and evil entwined with the coils of the serpent, Adam and Eve carved as life-sized figures, the pulpit proper arranged amidst the branches and foliage, and the canopy of the pulpit is surmounted with Angels. During the palmy days of Italian art many large pulpits were erected, some supported by five or six columns, the bases of the columns standing on the backs of lions, with balustrades of open work, and rich and elaborate carving round the cornice.

Such splendid pulpits are found in the Baptistery of Pisa, and in the great Churches of Florence. A frequent arrangement was that each angle of the lofty pulpit—sometimes an hexagon, sometimes an octagon in shape—was adorned by a sculptured statue. In other examples large life-sized figures of Apostles or symbolic characters, such as Wisdom or Charity, stood between the columns which supported the preaching platform. Both in wood and stone highly-enriched sounding-boards and canopies crowned the structure. The under side of the sounding-board had a gilt dove, emblem of the Holy Spirit, with diverging rays of gold around it. On the upper

side of the sounding-board were sculptured devices, sometimes the emblems of the four Evangelists, sometimes an Angel with a trumpet in hand, and scroll that declared he was preaching 'the everlasting Gospel to all the world (at S. Thomas' Church, Portsmouth). An effigy of Jesus victorious, and with a banner in His hand, often crowns the canopy in Switzerland. Strasburg Cathedral has a most richly-carved stone pulpit, with staircase of tracery work, and finishing with a kind of open-work spire. On the side of the pulpit steps are the effigies of the architect, his wife, his son, his daughter, *and the family dog*, who appears to have been very well fed and made a great pet of.

In England many pulpits are dated, and enriched with a text. At Wells Cathedral the nave pulpit is of classical architecture, with the words of S. Paul: "Preach the word in season and out of season," &c. The text how "Ezra made a pulpit of wood and set it up," is a great favourite, and many Jacobean pulpits are carved with the date 1609, at which time the canon was passed by convocation for their erection in all Churches. Of late years many pulpits have been set up as memorials. That marble one which stands under the dome of S. Paul's was put up by a sorrowing mother to commemorate a young officer who fell in the Crimean War. The oldest pulpit in this country is the oak one in Mellor Church, Derbyshire (c. 1360).

The pulpit of S. Mary's, Oxford, from which probably have been delivered the most memorable discourses of this century, is erected against a pillar of the nave. It is of oak, but of poor "Churchwarden Gothic," and 1832 is the date. Here Newman preached before he retired to Littlewood, where a small stone pulpit of Early English style is placed at the north angle of the nave, inside the chancel arch.

The pulpit in Christ Church Cathedral, Oxford, which was occupied by Pusey and other great theologians in succession, is

a very fine specimen of Jacobean carving, with a sounding-board, all of dark old oak. S. Mary's, Oxford, has a specimen of a moveable pulpit, which could be carried back when not wanted. At S. Mary's, too, at the University Sermon, may still be seen the old style of public lecture. The preacher ascends the pulpit in square cap, hood, and gown, and commences with "The Bidding Prayer," as prescribed by the canons, in which he names all the dignities, lay and ecclesiastical, of the land, and returns thanks for benefactors, and enumerates founders, &c., finishing with the Lord's Prayer. Then he delivers his discourse, and having given the benediction, he descends the stairs, and putting on his "trencher" of black velvet, with its long tassel, walks out at once into the street.

Sometimes, in remote places like South Wales, at the end of last century the preacher met with unexpected difficulties. At one country Church a goose had made her nest in the pulpit, and could not be disturbed. In another the roof was defective and let through the rain, and the sermon was given by the parson under the shelter of an umbrella held over his head by the sexton.

Talking of dilapidated Churches, about forty years ago there was a large old Church called S. Michael's, at Southampton, where the east window was broken and shattered; but instead of repairing the broken panes, the parochial authorities had erected two huge coach-house doors under the chancel arch. When the time for reading the Commandments came the clergyman went through the doors, which were opened for that purpose, into the cold and draughty chancel, and having read that part of the Service, returned to his desk and pulpit in the nave of the Church, and the doors were closed to exclude cold air!

Our thoughts being drawn to our Church pulpits, would naturally lead us on to gossip about sermons—a subject on

which a whole book might be written. The preacher has not escaped the merry wits of other days and their sharp sarcasms, whilst even in the last century the fashionable preacher was mercilessly lashed by Cowper, the poet of "the Evangelical party," then rising to influence!

The dandy preacher used to wear lavender gloves when officiating, but the poor parson often appeared in a pair of seedy black kid gloves, which showed signs of wear, when no funeral had supplied a fresh pair. The undertakers had a stock ready at every genteel funeral, and a pair of gloves was the parson's perquisite, to which, in the case of a wealthy parishioner, was added a black silk scarf and also a hat-band.

The general accusation against sermons is their dryness. The story is well known of the old Scotchwoman who, seeing the minister arriving at the Kirk door dripping from an unexpected shower, remarked, "Eugh! you'll be dry enough when yo gets into the pulpit."

The modern pulpit is no longer furnished as of yore, with a sounding-board above and a ponderous cushion in front of the preacher. For hence came the sobriquet, a "cushion thumper." Old Bishop Gregg was reported to have said that he knew whether or no the Gospel was preached by observing if any dust arose from the pulpit when struck by the episcopal fist. When first stone pulpits became fashionable, it was amusing to watch some preacher, forgetting that the comfortable cushion no longer existed, bringing down his hand on the edge of the stone cornice, and thereat wincing with pain. One great difficulty has always existed—that whilst pulpits are fixed in their dimensions, preachers vary greatly in height. A Dissenting Chapel in the South of England has an ingenious arrangement, by which loose layers of wood are removed from the pulpit floor so as to let down the tall preacher till the desk is at a convenient level.

In countries like our own, where life is so busy, where everything is worked at "high pressure," it is a very serious question—that if Sunday be secularized and given up wholly or in great part to pleasure, whether any other time would be found which would be devoted to religion, or if the worship of God would not almost cease to be remembered, as we are told is the case in Protestant parts of Germany.

The experiment was made, in the days of King James I. and his son Charles I., of a middle course. The famous "Book of Sports," or proclamation of King James, was issued after a Royal progress through Lancashire, which county contains the largest number of hereditary Roman Catholics. Here it was allowed, by Royal authority, that after the close of the afternoon Church Service the people might enjoy their games and sports—dancing and archery—and the women "to have leave to carry rushes to the Church for the decorating of it according to old custom," and were not to have the privilege of this permission "unless they had first come to Church and served God."

In the reign of Henry VIII. the parishioners were directed, after Sunday Service, to shoot at the butts erected near the Churchyard.

It is well known that John Calvin played bowls on Sunday afternoons at Geneva, but as the Puritanical party gained influence, their observance of Sunday as the Jewish Sabbath became stricter.

Some writers think that the rehearsal of the Commandments was due to the influence of foreign reformers, but it very likely arose from a habit of the Priest instructing and preparing the people at the commencing portion of the Service, and by expounding the Ten Commandments warning them against sin. Gradually the reading of the Commandments was used as a preparation of this kind, and an Edwardian injunction ordered,

when there was no sermon, that the Priest should recite the Ten Commandments together with the Creed and Lord's Prayer. They were first inserted in 1552. The Kyries—as the petitions, "Lord, have mercy on us," are technically called, and which are taken from the imploring words of Blind Bartimæus—are the survivals of *a Litany* which once was sung at the beginning of the Communion Office.

With regard to the literal meaning of the Ten Commandments, they are to be understood as enlarged and explained by the New Testament Scriptures.

We must, for instance, in regard to the question of images remember that, as Dr. Arnold has so well said, "The Incarnation has abrogated the Second Commandment." God has, in mercy to our human weakness, permitted man to behold his God veiled in Flesh, and thus, when the Son of God presented Himself to the eyes of men, He sanctioned reverent hands to paint the semblance of His Human Form and carve the representation of the Divine Manhood.

On the rood beam of a Church at Maestrecht is painted the following inscription, immediately under the crucifix :—

> "Effigiem Christi dum transis pronus honora,
> At non effigiem sed quem designat adora."

Which may be rendered :—

> "Low bending as you pass revere the effigy of Christ;
> But not the form adore, but He Whom it represents."

How the heart of the traveller in Bavaria or Southern Germany is cheered as he sees amongst the fields or at the cross-roads the crucifix exalted, and preaching in wood or stone the everlasting Gospel.

The Commandment which of late days has been a chief subject of religious controversy is, of course, the Fourth. Very

fiercely has the Sabbatarian question been fought out, but perhaps some clue to the difficulty may be found if we constantly bear in mind that there are counsels of perfection as well as commandments of obligation.

The Sabbatarian dwells strongly on the clear expressions of the Fourth Commandment in all their dogmatic character. On the other side, there are the arguments which are drawn from the language and the attitude assumed by our blessed Saviour on the subject. It is asserted by Dr. Hessey that no example exists in early Church history of any Christian being punished for refusing to work on the Lord's Day. Yet still the spirit of the Commandment seems to ask for the consecration of a fixed part of our time.

There are in existence various forms of prayers and arrangements for celebrating the Holy Communion. These are very ancient, and though they differ in their details they have a great resemblance to one another, pointing to a common original. We can easily understand how manuscripts got varied in the process of copying, and how naturally small differences would arise between the practices of one Diocese and another. These ancient forms are by Liturgiologists divided into "families." But the most famous of these ancient liturgies are those which go by the names of S. James, S. Mark, S. Peter, and S. John. The first was that of Jerusalem, the second of Alexandria, the third of Rome, and the fourth of S. John.

The familiar name—the "Missa," or "Mass"—first occurs in the writings of S. Ambrose, and extends throughout the Middle Ages.

One derivation of the word is that it was taken from the last sentence of the ancient Communion Office—"Ite *missa* est"—the congregation is dismissed. Other writers take it as drawn from the verb "mitto," to send, and that it is an eccle-

siastical expression signifying that the Sacrifice in its power and merit is sent up to Heaven by the ministry of angels.

The earliest Services did not contain "Collects," Gospels, or Epistles. The Service was often, through persecuting days, no doubt abbreviated and brief, but additional prayers and ceremonies were gradually added as time went on.

The Collect is so called, it is said by some writers, because its expressions and words were drawn and collected from the Bible. Another derivation was because used when the congregation was called out or collected together for Divine Worship. Everyone has heard of the critical day when the Dean of Edinburgh read the Prayer Book Service in S. Giles' Cathedral, and the Service had reached the point where the Collect for the Seventh Sunday after Trinity was given out. It was then the wrathful old woman, Jeannie Geddes, ignorantly thinking that there was some connection between Collect (a Prayer) and colic (a pain), exclaimed, "I'll gie 'e a colic in thy wame!" hurled her low stool at the Clergyman's head, and a riot burst out, since which day the Scottish Prayer Book has not been used in the sacred building!

One of the varieties of Liturgical Offices is that called the Moserabic. It formerly was used in the South of Spain—in that district which once was under Moorish occupation. The authorities, during the Middle Ages, at Rome, strove to introduce uniformity, but those who valued their accustomed Moserabic ritual strenuously opposed the change. A Council was held, but could not decide, and, in curious accordance with the views of that age, it was settled that the question should be finally decided by two champions in single conflict. The Moserabic knight was the victor, and the rite was retained in the Cathedral of Toledo.

It was afterwards printed and published by Cardinal Xemines, who endowed a Chapel at Toledo, where this rite should be

sung and observed. It seems to have in some degree influenced Cranmer and his coadjutors in the alteration of the English Services.

If our painters want a new subject for a picture, the conflict between the champion of the pro-Roman party and the warrior who defended the cause of the local Spanish ritual, the gleaming armour of the Spanish chivalry, mixed up with copes, and mitres, and cowls, would supply colour and brightness to the whole scene.

There is another famous "ritual," that called the Ambrosian, and which is still in use at Milan. It is traditionally ascribed to the great Saint and his rules. One of its peculiarities is that it allows only a single Altar. There is also a curious trace of early custom—the Bread and Wine for the Communion are presented at the commencement of the Service by a band of old lay people, who are now alms-folk belonging to the Cathedral.

Few of the ancient Liturgies allude to the Fraction of the Consecrated Bread, but this has ever been a part of our Service.

There is a very curious observance in the Moserabic Rite with regard to the Fraction or Breaking of the Bread. The Priest broke the wafer into seven small fragments, which were arranged into a cruciform figure, and to each morsel was assigned a name and signification—thus, "Incarnation," "Death," "Birth," Resurrection," &c., &c. The English Office is thought by many Liturgiologists to be defective in not having the invocation of the Holy Spirit, and this was one of the alterations introduced by Archbishop Laud in the Prayer Book which he drew up for the Scottish Church, where a prayer for the blessing of the Divine Spirit is introduced before the Consecration of the Elements.

The Eucharistic Sacrament is in its importance so great, and in its devotional aspect of so high and solemn a nature, that in this book it must be regarded as the Holy of Holies, into which

we may not enter; but we tarry, as it were, in the outer court, and speak only about the blessed Communion in its historical aspect, noticing only the customs and practices which have through many centuries crystallized as it were around the central rite of Christianity. Those who wish to study the subject should avail of Prebendary Burbidge's very useful book.

There is no true Christian who will not lament that the Sacrament of love and union should have been turned into the barren and bitter field of controversy. Truth is many-sided, and our differences often arise from our only looking at one side of a thing or a question.

If in holy things the Ritualist errs, he errs on the right side. It is scarcely possible to be too reverent, too full of devotion, for anything which our blessed Lord has spoken of as so closely connected with Himself as the Divine institution of His Memorial and Sacrificial Feast.

There is a great deal of wisdom in the lines which are popularly said to have been composed by Queen Elizabeth as the statement of her views. They are carved under the pulpit of the Church of Walton-on-Thames—

> "*Christ* was the Word and *spake* it,
> He took the Bread and brake it;
> And what the Word doth make it,
> That I believe, and take it."

* * * * * *

In the Greek Church the Priest places a fragment of bread in a silver spoon, and dipping it in the chalice, thus administers the wine to the people. In the Church of Rome, as is well known, the chalice is, contrary to ancient rules, withheld from the lay people. In some Eastern Churches the communicants received the consecrated wine through a tube. The bread in the Oriental Christian communities is leavened. In the West

unleavened bread was employed, round in shape and thin in substance, and often impressed with the figure of the cross, and there can be no doubt but that wafer bread was enjoined by the injunction of Queen Elizabeth. The objection to so old and reverent an arrangement as that of wafer bread is a mere Protestant superstition.

There is a remarkable case mentioned in a correspondence with the Privy Council and Archbishop Parker. It was the case of a large London Church. The congregation were assembled, but on commencing the Service it was found that some one of the Puritan party had secretly carried away the wafer bread prepared for the Communion. No other supply was obtainable, and rather than use the ordinary household bread the Clergy, in conformity with the royal injunctions, sent away the congregation, though there were about 200 intending communicants present!

The Clergy being the only persons permitted in the later Middle Ages to partake of the chalice, we find the ancient cups comparatively small. Only a few of such still remain, but there are a vast number of Elizabethan chalices. Many of these are fitted with a silver cover or lid, which could be used as a paten. In very early times we find glass used for chalices, sometimes enamelled. There are in the Vatican Museum chalices on which the likeness of the Saviour is portrayed. Early chalices were sometimes made of wood.

In a Sussex Church there was an ancient oak cup, with the following lines engraved on the outside of it:—

"O taste what drinke the Lord of Lyfe doth give.
It is his owne most deare and precious Bloud,
Who drinke thereof eternally shall liue,
Who worthily receiue that drinke so good.
Such as with honest and good heart do heare
His Word sincerely often preach and read.

They grow to assurence of saluation deare,
The spirit of truth doth them direct and lead.
They feele the power of Christes death and passion
Working in them, the true death of all sinne,
And the power of His glorious resurrection,
Raysing them vp a new lyfe to beginne.
To them it is a true and certayne token
That they from Christ shall never of be broken.
Having true faith working by sincere loue,
Their names are written in heaven aboue.

RICHARD ALLIUN + A.B. xxii. of October, 1610."

By the direction of S. Cyprian, the communicants placed one hand above the other, that the palm of the right should form, as it were, a throne to receive the King. At a later period the Priest placed the wafer in the mouth of the kneeling communicant.

In mediæval times it was usual for women to receive the consecrated wafer in a cloth, which they held between their hands, and which was called a "Dominical."

The elements were anciently offered by the people, and after some centuries, during which the expenses of Divine worship were paid out of the Church rate, again we have in most Churches returned to the Apostolic custom of an offertory on every Sunday. The money in our grandfathers' times was often collected in wooden boxes affixed to long handles, or sometimes a kind of metal receptacle was used, in shape like a miniature warming-pan. In France they use bags fixed to the end of a kind of rod, with which in his hand "the Swiss," or beadle, goes about fishing amongst the chairs for an alms!

When alms-bags were introduced, some foolish and profane persons used to put in buttons, and French five-centime pieces, and the like.

In reference to such practices, a well-known preacher in London gave out before the sermon, "Those persons who are in the habit of putting brass buttons into the alms-bags are requested not to remove the shanks, as it unfits the buttons for their original use, and does not deceive the Almighty!"

In the Missionary reports sent home, we read of the natives of Africa bringing palm oil as a contribution to the offertory.

In rural parts of India the Christian converts throw in daily a handful of rice into a certain jar, and this jar on Sunday is taken to the Mission Church, and its contents are offered at the Altar.

There was in ancient days employed in the Church Service an implement which would look strange to our eyes—the Ecclesiastical Fan, or Flabellum. In the Southern countries of Europe a large fan is most useful in driving away the flies. In Rome it was made of peacocks' feathers. They are sometimes constructed of metal and ivory, and are borne before very high ecclesiastical personages. In the Eastern Church a flabellum is handed over to the *Deacon* as the insignia of his office!

There is still in existence a prayer for the consecration of a fan, in which the flies are compared to evil spirits which are to be driven from the soul.

In hot countries there is great difficulty in keeping the insects out of the chalice at the Communion. No doubt a similar difficulty led to the use of the fan. The Pope, when he appears in state, has magnificent fans of ostrich feathers, borne on each side of his chair. And liturgic fans were used in early Celtic Ecclesiastical Ritual.

These fans were made of ivory and silk, and are carried, as a mark of honour, before certain high ecclesiastics. From a desire to discourage superstition, it was enacted in the sixteenth century

that the Consecrated Elements should not be carried about in procession ; thus we have lost in England the impressive spectacle of the Priest preceded by a chorister ringing a bell, and arrayed in his vestments, taking his way to give the "last rites" of the Church to some dying person.

There is in German history an interesting account of the holy wafer, enclosed in a case or monstrance, as it was called, being carried from a neighbouring village Church and held up before the eyes of the Emperor Maximillian, when he had, whilst hunting near Zirl in the Tyrol, descended into a most dangerous position on the side of a mountain. He had climbed down to a ledge so narrow that he could hardly stand, and from which he could get no farther onward, and neither upwards nor downwards. There he clung for more than fifty-two hours ; all efforts seeming useless for his rescue ! The Emperor wrote a message on one of his tablets, tied it to a stone by the cord of his hunting horn, and hurling forth the stone down the precipice, it was found and read by his people, who were anxiously watching at the foot of the mountain. He asked pardon of his subjects ; he entreated their prayers, and asked that the Priest of Zirl might bring the monstrance and raise it before his eyes, though afar off in the valley below—that so he might find comfort in the hour of death. However, when all hope seemed lost, he was helped out of his perilous and desperate position by a stranger, who disappeared unnoticed amidst the excitement. In contrast with this story of the Kaiser's faith and piety, let us remember that it is credibly stated that one or more of the Popes was poisoned with a consecrated wafer during the Middle Ages !

An interesting picture of the ritual at the Royal Chapel, at the *close* of her reign, is derived from the following account of " Queen Elizabeth's Princelye cominge to the Holy Communion at Estreday, 1593, just six

years before the end of her reign, a point which it is important to keep in mind.

"The most sacred Queen, after the Holy Gospell was redd in the Chapple of S. James, came down into her Majestes travess (a traverse was a kind of screen, with curtains). Before her Hyness came the gentlemen Pencioners, then the Barons—the Bisshopps, London and Llandafte, the Earls and the Hon. Councell in their colours of State—the Harolds of Arms—the Lord Keeper bearinge the Great Seal, himselfe and the Erle of Hereford bearing the Sword before her Majestie. Then her Royal person came most cheerfully, having noble supporters, the Earl of Essex on the right hand and the Lord Admyral on the lefte, the Lord Chamberlain attendant all the while. Dr. Bull was at the Organ playinge the Offertorye. Her Majestie entered her travess most devoutly then knyelinge; after some prayers she came before the table, and then humbley knielinge did offer the Gold Obysant (obeisance), the Bishop and the Honorable Father of Worcester holdeing the Golden Bason—the Sub-dean and the Epistler, in riche coapes, assistante to the sayde Bishop; which done her Majesty returned to her princely travess untyl the present action of the Holy Communion, contynually exercysed in ernest prayer, and then the Blessed Sacrament, first received of the sayde Bushopp, and adminisstered to the Sub-dean—the Gospeller for that day and to the Epistler, her sacred person presented herself before the Lord's table, Royally attended as before, where was sett a stately stool and quissins for her Majestie, and so humbley knielinge with most singular devotion and holye reverence dyd most comfortablye receyve the most Blessed Sacramente of Christes bodye and Blood in the kinds of bread and wine accordinge to the laws established by her Majestie and godly laws in Parliament. The bread beinge waffer bread of some thicker substance which her Majestie in a most reverend manner toke of the Lord Bushop in her naked right hand, her satisfyed hert fixinge her semblant eyes most entirely uppon the worthye words sacramental, pronounced by the Bushop, that with such a holye aspecte as it dyd mightelye adde comforts to the godlye beholders (whereof this writer was one very neare) and likewise her Majestie receaved the cuppe, havinge a most princely lynned clothe layd on her cushion pallowes and borne at the foure ends by the foure noble Erles. The side of the clothe her Majestie toke up in her hand

and therewith toke the foote of the golden and noue sacred cuppe, and with like reverend attention as before to the sacramental words, did drinke of the same most devoutly (all this time knielinge on her knees) to the confirmation of her faithe, and absolute comforte in her purged conscience by the Holye Spirit of God in the exercyse of this Holye Communion, and so reterninge to her sayd traviss there devoutly stayed the end of prayers."

The Baptismal Services.

The Baptismal Services.

THE First Prayer in the Baptismal Office is full of poetic feeling and imagery. It pictures the young Christian as surrounded by "the waves of this troublesome world," and when the rising deluge threatens to sweep him away, he is rescued and placed in safety in the great Ark, that floats in majesty over the wide waters. The floor of the Duomo of S. Mark's, at Venice, is of mosaic, and has a very uneven surface—here rising, there subsiding. This is said not to be accidental, but so arranged on purpose to be an emblem of the changes and chances of this troublesome world, as set forth by the inequalities of the mosaic floor, which is thus to represent the waves of the sea!

It is a pity that from the pulpit it is not more pressed upon religious people, as a duty, to seek out neglected children and to bring them to Baptism, which, since the practice of State registration, has been greatly neglected amongst the poor; indeed, it is reported that a clergyman, asking an elder child if the baby had been baptized, received as an answer, "Please, Sir, he has been vaccinated."

There is a picturesque old group of almshouses at the quaint town of Abingdon, in Oxfordshire, called "Christ's Hospital." In the hall is set up a long tablet, painted with verses in old

English character, which set forth the duty of man to their neighbours, in road making and bridge building! But chief of the efforts of Christians it holds up the Baptism of poor and helpless infants!

"Of all werkys in this worlde that ever were wrought
Holy Churche is chefe—these children been cher'sed (cherished);
For by Baptism these barnes (bairns) to bliss been i' brought
Through the grace of God, and fayre refreshed."

The difficulty is greatly caused by the clergy having, according to present rules, to ask for sponsors. Tradition says that in a manufacturing town in Lancashire, on Sunday afternoons a crowd of young men used to stand outside in the churchyard, waiting to be hired as *sponsors*, a certain quantity of beer being considered the necessary honorarium—the child and the hireling sponsors never meeting again perhaps!

It was once a custom in the early Church to give the Holy Communion to infants, and so late as 1570 there was a rule in the diocese of Constance, that when the chalice was cleansed the Priest with the ablution moistened the lips of the child, and using an appropriate collect, prayed that the infant might, by the reception of the ablution of wine or wine and water, be blessed to the benefit of mind and body.

Connected with the subject of Baptism is a passage in the writings of S. Paul which is one of the most difficult verses in the New Testament. It occurs in the argument on the resurrection of the dead, in the fifteenth chapter of the First Epistle to the Corinthians, "What shall they do *who are baptized for the dead?*" Of these words no fewer than *thirty-seven* interpretations have been proposed by commentators ancient and modern!

An effort was made at one period to explain the passage as referring to a custom of the early Christians to baptize proxies,

who stood in behalf of those who had died unbaptized. This would have done very well, only no such custom could be found to have at any time existed. S. Chrysostom explains the passage to mean that at Baptism the catechumen is commanded to say, "I believe in the resurrection of the body," and he is baptized in that faith. "If then there is no resurrection of the body, why are you baptized for the dead, that is to say, in the profession of a faith that they will arise again!"

The belief of all country sextons half-a-century ago, and later, was that fonts were a providential arrangement for supplying a rubbish hole for candle ends and dusters. The Gothic revival gave us back octagon stone fonts instead of the marble basin and thin pedestal of classical Churches.

S. Ambrose assigned this reason for the octagonal form of the Baptistery:—

"Octachorum sanctos templum surrexit in usus octagonus fons est,
munere dignus eo.
Hoc numero decuit sacri Baptismatis autem surgere, quo populis
sua salus rediit.
Luce resurgentis Christi, qui claustra resolvit mortis, et a tumulis
suscitet examines."

These lines were formerly inscribed on the font of S. Tecla. Their meaning is as follows:—

"A temple with eight sides has arisen for sacred purposes, and the font is octagonal, meet for the Office for which it is designed. It was fit that the Baptistery should be erected with this number, since by Holy Baptism true salvation returned to the people, with the light of Christ rising from the dead, Who has loosed the bands of death, and shall call the dead from their graves."

Sir Christopher Wren had charitably allowed a little ornament to the font of S. James', Piccadilly, where Grindling Gibbons carved the Tree of Responsibility, with Adam and

Eve standing close by. But even when a thin and attenuated stone font, with Gothic ornaments, had been supplied, a kind of compromise was introduced. That a sexton should have to fill a font with water, and afterwards to empty it, seemed too Herculean a labour, for the simple expedient of a drain and plug did not occur to the architects of that era. So inside the stone font was placed a neat little white earthenware basin, designed in Gothic, with a cover to match, about the size of a vegetable dish, and this being introduced into the cavity of the font, was filled with water as a happy expedient.

Now, in some Churches in South Wales marble Baptisteries have been introduced with much effect in meeting the prejudices of the Dissenters. At S. John's, Torquay, there is a similar Bath or Baptistery, at the west end, into which you can descend by five steps, and which is lined with rare specimens of the most beautiful Devonshire marbles.

There was in Yorkshire a superstition that the first child christened in a new font would die, and the story is told that under such circumstances (*i.e.*, a new font), the sturdy blacksmith said to the Parson, "Please, Sir, folks say that t' first child as is baptized i' a new Church is bound to dee. The Old 'Un (the Devil) claims it. Now, Sir, I've seven little lasses and but one lad. If this were a lass again 'twouldn't a mattered, but as it's a lad I won't risk it!"

There is also amongst some people a strong feeling that it is unlucky to name a child the same name as that of an elder brother or sister who have died, but amongst the poor this is a frequent practice. Two children of the same name having died, the parents proposed to call a third by the same name. The clergyman suggested a change, but the mother answered, "Nay, Sir; *if* the Lord hev a fancy for John Henries, He mun hev 'em!" a strange mixture of resignation and fatalism.

In the good old times it of course followed that there must be eating and drinking—the tradition of a christening cake has still survived. An old gentleman writes about his own Baptism, from *hearsay* we suppose: "My uncle was Godfather. The Parson drank a glass of wine to my mother's health, and the Clerk said 'Amen,' and papers of sweetmeats were distributed to those present and sent to absent friends."

Many volumes have been written on the baptismal controversy, but one of the most amusing passages occurred in a sermon which a young Curate wrote. He had applied for a Curacy to the Bishop of B. The Bishop was busily engaged, and asked him to wait a couple of hours till he should have complete leisure to attend to his application. Meanwhile, the Bishop suggested that he should fill the time by writing a sermon. The Curate asked on what subject. "Something plain and practical on the arguments for infant Baptism," was suggested by the Bishop. So the young man took pen and paper and sat down, and in due course produced his MS., which contained this remarkable passage, "In ancient times, when people bathed their whole bodies, Baptism by immersion was usual; but in the present day, when people only wash their hands and faces, Baptism by sprinkling or effusion is considered sufficient."

Many strange examples of Christian names may be found by those who search our old Baptismal Registers. There was an opinion amongst our ancestors that it was illegal to have more than *one* name, hence double Christian names are very rare before the year 1700. Such names as our grandparents were familiar with, like Sarah-Ann, William-Henry, &c., were united with a hyphen, and so supposed to conform to the law.

A country Parson, who a few years ago held a small benefice, was driving home on a Sunday evening in his pony carriage,

when he descried a gipsy's van on the edge of his parish, with several ragged children round it. Full of zeal at the sight, he stopped, and asked if the little ones were baptized or not. They were not, but the parents expressed a wish that they should be. Fearing that they would hardly appear at Church on the next Sunday, or be able to find sponsors, he decided to christen them at once with the shorter form of the Private Baptism Service, but was somewhat perplexed when, asking the name to be given to the eldest girl, the father expressed a wish that she should be called "Trinity Augusta." However, it occurred to his mind that he had heard of Spanish ships called after most sacred persons, and supposed that some recollection of such foreign custom had traditionally lingered amongst the gipsies. So in the twilight of a summer evening, in the lonely dell where they were encamped, the three little ones of the wandering race were baptized into the Catholic Church. Another strange gipsy name is "Merrily," who was said to be a queen amongst her people, and whose epitaph is shown in Yatton Churchyard, Somerset—

"Here lies Merrily Joules,
A beauty bright,
Who left Isaak Joules,
His heart's delight."

Amongst some strange Christian names, the following may be culled from an antiquary's note-book:—*Accepted* Frewer (who became Archbishop of York), also *Thankful* and *River Jordan*; *Silence* (a lady's name), with which may be added *Defiance* and also *Experience*. The Service for the aspersion of sprinkling with holy water had, as is quoted elsewhere, for an anthem in the "Sarum" use these words, which were used in the procession—

"Remember your promys made yn Baptysme,
A Chrystys merciful bloud-shedyng,
By the whyche most Holy Sprynklyng
Of all youre sinne youe have fre pardon."

In tracing the history of Baptism, let us here quote from Tertullian the following account of the administration of Baptism in the primitive Church:—"We do in the Church testify under the hand of a chief Minister that we renounce the Devil, his pomps, and his angels, then are we thrice dipped. After this coming forth from the bath we are anointed with a blessed unction, next to this the hand is laid upon us, calling upon and inviting the Holy Spirit through the blessing—some undertaking the charge of us, we first taste a mixture of honey and milk."

In the latter half of the fourth century, from the lectures of *S. Cyril*, of Jerusalem, we may gather in some detail the baptismal ceremonies of that period:—"First, ye entered into the outward hall of the Baptistery, and then facing towards the west, ye heard the command to stretch forth your hand, and, as if in the presence of Satan, ye renounced him, with arm outstretched, to say to him, as though actually present, 'I renounce thee, Satan, and all thy works, and all thy pomp, and all thy service.' Then thou wert told to say: '*I believe in the Father, and in the Son, and in the Holy Ghost, and in one Baptism of repentance*,' and these things were done in the outer chamber. As soon as ye entered into the inner chamber ye put off your garment, and this was an image of putting off the old man with his deeds. Then, when ye were unclothed, ye were anointed with exorcised oil from the very hair of your head to the feet, and were made partakers of the good Olive-Tree, Jesus Christ. After these things ye were led to the holy pool of Divine Baptism, as Christ was carried from the

Cross to the Sepulchre, which is before your eyes, and each of you was asked whether ye believed in the name of the Father, and of the Son, and of the Holy Ghost, and ye made that saving confession and descended three times into the water and ascended again, here also pointing by a figure to the three days' burial of Christ. At the self-same moment ye died and were born! After ye had come up from the pool of the sacred stream the unction was given. This holy ointment was symbolically applied to thy forehead and to other senses, and while thy body is anointed with visible ointment thy soul is sanctified by the holy and life-giving Spirit."

To these early customs of the Church was added the practice of wearing white garments for eight days or more.

The earliest Baptismal Office is that found in the Sacramentaries of Galasius and S. Gregory, a brief summary of which gives us the following particulars :—"At the eighth hour (two p.m.) the Clergy assembled, and two tapers having been lighted, were held by two readers, whilst a third reader, proceeding to the ambo or desk, read eight lessons or appropriate passages of Scripture, each followed by a Collect. Then came a procession with lights to the font, a Priest bearing the ampulla of anointing oil. Then were said the prayers for the benediction of the water by the Bishop, who divided the water with his hand in the form of a Cross, next held a taper in the water, then breathed on the water thrice, lastly pouring in oil in the form of the Cross! Then came the questions and answers. Lastly, after the immersion, came the anointing with the chrism."

Thus the form of Baptism was made up in the mediæval period of three constituent portions—the vow of renunciation, the vow of belief, and the vow of obedience.

Sometimes there are peculiarities in performing the Baptismal

Service, and one hardly knows whether to look on these as "old survivals" or merely personal eccentricities of the Parson.

In Devonshire, about five and twenty years ago, there was a habit of the Priest, bearing the infant in his arms, to walk up the centre of the Church whilst he recited the words, "We receive this child."

On one occasion, at S. Saviour's, Dartmouth, the effect was very ludicrous, for a hugely tall Curate dragged a small child about three years old by the hand up the central passage, the said child looking very much alarmed.

Often, when Baptism has been neglected, by the efforts of some zealous Curate a whole family are christened at the same time, but the little ones are often sorely alarmed. In one case the child, an obstinate boy, broke away from the font and escaped out of the Church! Some young Curates are much exercised in trying to hold the infant, and the task is not made pleasanter by the way in which some vigorous infants about ten months old twist their little chubby hands into the clergyman's whiskers and pull with their utmost might!

A few years ago there was an eccentric old bachelor, the Incumbent of a rural parish in the North of Ireland, who hated children, and avoided, so far as possible, the duty of baptizing them. He could not endure that part of the ceremonial where the minister usually takes the child in his arms, and had a board or shelf constructed between the wall and the edge of the font, on which the child was *laid* whilst the words of the Baptismal formula were said and the water applied!

An ancient English canon empowers the clergy to refuse to accept any indecent or Pagan names, as has been alluded to above, but it will hardly be credited that political feeling ran so high in Manchester during the last century that at the Collegiate Church some of the Jacobite clergy refused to christen

a child by the name of *George*, that of the then reigning Hanoverian Monarch.

Archbishop Peckham, in his canons in 1281, enjoins, "Let Priests take care that names which carry a lascivious sound be not given to children at their Baptism, especially to those of the female sex; if they be, let them be altered by the Bishops at Confirmation."

The eves of Easter and Pentecost were fixed for general Baptisms, but infants were to be christened in good time within nine nights, and heavy penalties were laid by several Councils for delay or neglect in Baptism.

But a strange custom is alluded to in some early canons—that Baptism should not be performed with wine! In case of necessity the sacred rite was to be done by father or mother, and a strange mediæval craze made some persons imagine that this destroyed the marriage of the parents! Sponsors were forbidden to marry one another, having thus entered into a spiritual relation with each other. In the Roman Catholic register books, for this reason, the names of the sponsors are inserted.

There is a record of a certain burgess of Maidstone, in Kent, who was publicly whipped round the town for the crime of marrying his co-sponsor!

In Archbishop Edmunds' constitution, as established in 1236, it was commanded that in every Church should be a Baptistery of stone, handsomely covered and reverently kept, and in cases of private Baptism the water used was either to be cast into the fire or carried to the Church to be poured into the font, and the vessel used was to be burnt or handed over for the use of the Church.

There is a quaint story bearing on this point, which was current in the early days of the tractarian movement. A

youthful Curate of the new Oxford views was called to a respectable farmer's house to christen an ailing infant. To do honour to the event, a very handsome old china punch-bowl was brought out, which had belonged to a much-respected grandfather, and which was the pride of the house. The service concluded, the Curate solemnly carried forth the china bowl, reverently poured forth the sanctified water on the ground, and then deliberately smashed the old china basin on the doorstep, lest it should be afterwards profaned by meaner uses, and in utter oblivion of its value as china, or as a family relic. The storm which followed may easily be imagined.

The visitor to the Jewel Chamber at the Tower of London is shown a huge silver basin, of great value, but unecclesiastical shape, which is employed at Royal Christenings.

More magnificent than any font of stone are those Baptisteries in Italy which surprise the English traveller with their size and splendour, such as those of Pisa, Florence, or S. John Lateran. These are round or octagonal buildings, of considerable size. That of Pisa is built of marble, and much enriched by carvings and columns, and contains an elaborate pulpit, adorned with suitable sculptured scenes executed in low relief. In the centre is a marble basin of large size, suitable for adult Baptisms, while at the sides are small circular basins suited for the christening of children. The Baptistery at Florence has the world-famed bronze doors in its eight sides, and that at the Lateran basilica has a huge marble sarcophagus in its midst, traditionally said to have been used by Constantine the Great when he became a Christian. On Easter Eve it is annually used for the Baptism of those Jews who have been converted during the previous year. Some sceptical Protestants imagine that there is much resemblance about the "converts" who appear from year to year!

In Belgium we see large fonts made of polished brass. In Switzerland there seems a peculiarity of covering the font with a carved oak cupboard, several feet high, a small door is unlocked on one of the sides when the Priest uses the water. In some foreign Churches an elaborate "pulley" apparatus of wrought ironwork is used with a cord to raise the cover from the font. One of the most decorated fonts in England is found at Trunch, a rural parish in Norfolk, which is not only itself richly carved, but has erected over it a groined canopy of stone, supported on eight pillars. At Dereham the font stands elevated on a series of many octagonal steps.

A solitary example of a font made out of a block of wood is found at Ermechlyd, in Denbighshire, but there are a few examples of fonts of early character made of lead, and fine specimens of bronze are found on the Continent. In some places a spoon was employed to pour on the water; more commonly a scallop shell is used. A story is told, which must surely be fabulous, of a Low Church Curate watching a Baptism conducted by a High Churchman in the next parish, and remarking, "So you put water on it!"

A mysterious canon, passed at an English Council, lays down that not more than three persons should draw the infant out of the font. What the meaning of this can be is hard to conceive, for how should any child require more persons than three to extricate it from a font?

In reference to Baptism being the entering into the Church, the old and almost universal custom is to place the font near the west door. In the unreformed service the evil spirit was exorcised and the child anointed with chrism and consecrated oil. The rubric of 1549 Prayer Book ordered the water to be changed every month. Napkins are sometimes used to dry the brow of the child, and the Priest, who begins the Office with a

violet stole, changes it for a white one after the evil spirit is considered to be challenged and expelled. Shakespeare seems to have expressed a high opinion of Baptism. He writes in one of his plays—

> "What you speak is in your consciences
> Wash'd as pure as sin with Baptism."

One of the great changes in the matter of christenings is the way in which we lavish various names on one infant. The celebrities of history have left their mark on our Baptismal Registers. King John must be credited with the Jacks, including the Jack-an-apes, Jack Ass, and Jack of all Trades. S. Thomas à Becket, and the popularity of his name, accounts for our Tom-cats, and the Edwards and Henries still keep up the Plantagenet glories. The Stewarts gave us James and Charles, William and Anne, and the Hanoverian Royalties bequeathed to us the Charlottes, Georges, and Carolines who were our grandparents and great grandparents. Victoria does not seem to have rooted itself in England, though popular with Irish Protestants.

In the West of England the seventeenth century tradition still lingers, and we find Virtue, Patience, Honour, &c. There is a little hamlet near Bristol, on the top of a hill, which is called "Providence," and the tale is told of a traveller being mystified by hearing a mother screaming to her ragged child, "Faith, fetch down Patience from Providence to nurse the baby!"

Sometimes the Parson has to remonstrate about the name chosen, and sometimes he is puzzled with aspirates, and is sorely perplexed whether to write "Ellen" or "Helen." An old Rector, exasperated by fine names, said quite fiercely, "I'll have no more of these fine names; I shall christen it plain 'John,'" but had reason to regret his rashness when told in the vestry that it was a girl!

In one case it was proposed to call a little girl "Delilah." The Parson, feeling that such a name would be a life-long injury to a girl, substituted Lilly instead, but the Godmother was most indignant, and declared that she would take the infant to a neighbouring parish "and have it christened over again!"

A whole chapter might be written about inscriptions on fonts. Some octagonal ones have on each panel an Angel carved holding a scroll, respectively inscribed—"One God," "One Hope," "One Faith," "One Father," "One Spirit," "One Lord," "One Baptism," "One Church,"—thus impressing the unity of the Church's doctrine. Another favourite legend is written in Greek letters, and can be read backwards or forwards, signifying, "Wash not my face only, but cleanse away my sins also." Another inscription is brief, but full of thought, "Thynk and thank." On very old Norman fonts are sometimes carved the signs of the Zodiac.

There is a celebrated story of a missionary of the Faith who had persuaded a fierce Frankish Chieftain to come to the font, but as he was about to step in he paused and asked what was the state of his forefathers who had died unbaptized? The clerical reply was stern and uncompromising—they were suffering down below. "Then," said the patriotic chief, "I would rather perish with my forefathers than enjoy Heaven with strangers like you!" Sometimes in those early days all the followers of the king were baptized on the same day. Thus, when Clovis became a Christian S. Remi at the same time baptized a couple of thousand of his chief warriors. Some river was probably employed. No doubt the situation of so many Churches near wells and streams is owing to the convenience of having water at hand when the Baptism of adult converts was a common thing.

The Anabaptists of Trowbridge separated from the Church because of their insisting on immersion, but a short time after they separated again on the question whether the body should be *partially* or *wholly* dipped in the water, and had a meeting-house for each section.

An American lady described a Baptismal Service in a large and fashionable Chapel. The ceremony took place in the evening. The preaching platform was arranged with a kind of tank or bath. The first candidate was a graceful young girl arrayed in white, and with her luxuriant hair falling in wavy masses on her shoulders, who advanced to the edge of the Baptistery, and, amidst the excitement of the congregation, disappeared beneath the water. There was a moment of excitement amongst the ladies present—would "the minister" have strength enough to pull her up again? But soon she reappeared—her romantic aspect much lessened, her garments damp and dripping, and her tresses having lost their luxuriance and gloss. The next applicant was a stout man with a cork leg, who limped up on to the raised platform. He was carefully assisted down the steps, and placed in a recumbent position to be entirely immersed, when an unexpected difficulty occurred—the cork leg would not sink, but floated buoyantly on the surface! It was at last held down, amongst the titters of the spectators.

However, if we in England had pointed out that Baptism by immersion was the rule of the Church, many ignorant persons might have been kept back from becoming schismatics. The careless way in which a few drops of water were slightly sprinkled on the child's head gave no illustration to such passages in the Scripture as *Buried with Him in Baptism*.

Often in Italy an ancient sarcophagus of granite or marble was made into a Christian font. The Romish clergy in Ireland

insist on re-baptizing converts, because, they say, the Anglicans are so careless in their way of performing the sacred rite! but our junior clergy certainly do not *now* grudge the sanctified element. In a neighbouring village to the writer's home, a child was supposed to have got sore eyes and other illnesses from being *over-dosed* with water by a fervent High Church Curate!

In writing on the various items of folk-lore, tradition, and superstition which have gathered round the Church's ceremonial, like ivy twining about an aged oak, it may suit the order of our arrangement to take up in this chapter the subject of Holy Baptism, and afterwards the other rites of the Church.

Both in Scotland and in the midland counties there is a strong feeling against a girl being christened before a boy; if it is done, the girl will be sure to have beard and whiskers, and the boy deprived of these adornments. In the North of Ireland there is a superstitious anxiety to get "the first of the water" (perhaps there is some mental confusion with the account of the Pool of Siloam), and each mother presses her infant on the clergyman to be the first to be christened. There is another custom, to sew into the infant's robe a piece of oat-cake, which is afterwards divided amongst the friends and guests.

Of course in very ancient times "immersion" was the rule, hence the large size of many old fonts; but amongst the wild Irish, it is said by Giraldin Cambrenensis, the right arm of the boys was left undipped, in order that when they became warriors they might strike their foes with full heathenish vigour, unsoftened by any Christian feelings!

It is difficult to find out when the custom of baptizing by dipping ceased. I understand, however, that a curious kind of compromise was tried a short time ago by what one may call an experimental divine. He christened one of his children by immersion—the infant being placed in a waterproof bag!

The Eastern Church still keeps to immersion, but it is said that a Russian Priest generally drowns two or three infants before he gets the knack, or art, of holding them in the water! When the writer was in his first curacy, for some mysterious reason a font was not used, but a neat white slop-basin, placed on the Holy Table, was considered everything that could be desired!

There was in mediæval days a strong impression that Baptism was almost the exorcising of a demon. At Bowness Church the north door is called "The Divil's Door," and by it he is supposed to depart after Baptism, the font being placed close at hand.

In the Middle Ages also there was a frequent habit of stealing the hallowed water from the font for purposes of witchcraft and charms. On close observation you will find, in many old fonts, the mark of a lock having been affixed to fasten on the cover or lid of the font.

In the Constitutions of S. Edmund, Archbishop of Canterbury in 1236, it is laid down "that Baptismal fonts be kept under lock and key, for fear of sorcery, as also the chrism and the holy oil."

"The Chrisom robe" was a white robe placed on the newly baptized, to symbolize the purity of soul restored by Baptism. It was put on with these words from the officiating Priest—

> "Take this white unspotted robe, that ye
> May bear it without spot before the
> Judgment Seat of our Lord Jesus Christ,
> And have life eternal."

This was worn for seven days, was taken back to the Church, and given to the Priest. In the Constitutions of 1236 old chrisoms were to be used for mending surplices, albs, and other ecclesiastical articles.

At a later day the sponsors presented the chrisom robe.

The Clergy received 4d. in lieu of it, and in case of the infant dying it was buried in this robe.

Shakespeare makes Dame Quickly describe the death of Sir John Falstaff—

"A made a fine end and went away, an' it had been any chrysom child."

Much might be written on the subject of the extraordinary answers given to the invitation, "Name this child." There is an old canon which forbids indecent and pagan names, and I presume one might refuse to christen a girl Venus or a boy Hercules, though I happen to know a Dean who is afflicted with this heathenish appellation.

We are all familiar with the extraordinary names chosen by the Puritans, the crowning absurdity being the Christian name of one Barebones, whose Godparents had prefixed "If-Christ-had-not-died-thou-hadst-been-damned," whilst Faith, Truth, Virtue, Charity, &c., were very common, as has been pointed out.

Even within our own days a father of the name of Pipe, having a little son born unto him, could not resist the temptation of calling him "Tobacco." The poor babe died, and his tombstone was "sacred to the memory of Tobacco Pipe," but the Rector of the parish insisted on the inscription being shortened to the initial letter only, "T."

Sponsors now seldom exceed the number of three, but there is, I believe, no limit, and Spanish grandees have numerous ones. In mediæval times cities and corporations stood sponsors for Princes, and it is recorded that the city of Ghent was Godfather to John of Gaunt.

Sponsors were expected to give presents. If rich enough, the Godfather gave a set of silver spoons; if not wealthy, one spoon, and these bore on them the effigy of the child's patron Saint. Hence came the name of "Apostle Spoons." The Godmother used to give a coral mounted in gold. The coral

was supposed to have magic properties—that it would turn pale in colour if any danger was near. The custom of using two stoles—one of violet hue and one of white—during the Baptismal Service, is now getting very usual, but such refinements of ritual are not always practicable.

There is a story of a Highland Minister being sent for to baptize an ailing child up amongst the hills. He followed the messenger, but during his absence a heavy storm had swelled the brooks and burns, so that when they came close to the lonely mountain farm a little burn had risen into a roaring torrent of some width, which the Minister could not cross. However, it seemed a pity for him to go back, so an expedient was found out. The child was brought down close to the edge of the torrent, and a scoop, or iron bowl, fixed at the end of a long handle, was thrown over to the Minister. With this implement the good man did his best to throw a little water across the rushing stream on to the child's brow, shouting out, "Hae the bairn got ony?" until the effusion was completed! We must hope the exposure did the infant no harm!

There is an amusing story of the late Dean Burgon, which ought not to be left out in this chapter. Whilst he was Vicar of S. Mary-the-Virgin's Church, Oxford—from the pulpit of which Cardinal Newman delivered his famous sermons—a parishioner brought a male child to be christened. Upon Mr. Burgon asking the sponsors what name they desired to give the baby, they replied, "Venus." "Venus!" he exclaimed indignantly; "how dare you ask me to call it any such name? In the first place, it is not a man's name at all, but that of a most wicked and abandoned female." "Please, Sir, the child's grandfather was christened 'Venus,'" exclaimed the Godmother, very much alarmed. "What, do you mean to say he's got a grandfather called 'Venus?' Where is his grand-

father?" The christening was suspended till he came—a poor old fellow, bent double with rheumatism, years, and toil, and looking as little like Venus as can possibly be imagined. "Do you mean to tell me, my good man, that you were christened 'Venus?'" "Well, no, Sir," he coughed and stammered; "I was christened '*Syl*vanus,' but folks always call me 'Venus.'"

Perhaps there may be a little that is interesting in an extract giving an account of a royal christening in the time of King James I., of one of his children:—

"(1605, May 5th, at Greenwich.) The order and manner of the Service performed in and by the Chappell at the Christninge of Marye the daughter of the Mightie Kinge, James, &c., the fyfte of Maye, Anno 1605.

"At the tyme when the Royall Infant should be brought to the Chappell, the gentlemen of that place (after many companies goinge before) went out of the Chappell two and two in ther surplesses unto the nurcerie doore, there following them the Deane of the Chappell, next after came the Arch Bishop of Canterbury, bothe in rich copes of Needellworke. Then all returninge, came the noble Babe, who was carried under a cannapee of cloth of goold, and all the waye as it came towardes the Chappell ther was a generall scilence, neither voyce nor instrument was heard in the waye. When the Royall Infant was thus brought unto the lower Chappell doore, there did the Archbishop and the Deane of the Chappell receave the Babe and came next before it into the higher Chappell. At the same instant did the Organest begine and continew playinge aloude untill the Child was placed in the Traverse, and the Gosipps one the right side without the cell, upon three severall rich stooles, and the rest of the honorable trayne, as thus: his Majestie (with the Prince) in his clossett above, and tharells (the Earls) Bishops and Lords Barons on the one side, and the great Ladies on the other side of the Chappell. When all were placed, then begane an Antheme, shewinge the dedication of the Royall Infant unto Almightie God by baptisme (the Chorus whereof was filled with the help of musicall instrumentes): the which Antheme beinge endid the child was brought from the Traverce to the Font, whome the Arch Bishop baptised with great reverence (beinge still in his rich cope), who was assistid in the administracon of the Sacrament by the Deane of the Chappell (he

allso beinge in his cope). Under the cell (compassinge the font) were onlye the Archbishop, the Deane of the Chappell, the Gosypps (the Duke Vanhulston, the Ladye Arbella, the Countis of Northumberland), the Great Countesse which held the Babe, and a Countisse bearinge her trayne, and the two supporters, which were the Duke of Lyniox and the Lord Treasurer. And fower Earles sonnes wayted without at the fower corners of the cell. In the tyme of the Baptisme the Kinge sent a Gentleman Usher to the Gosipps signifyinge his pleasure what the name of the Child should be, which Babe beinge named accordinglye, the Lord's Grace signed Marye, the Christened Infant, with the signe of the Crosse. And the Baptisme beinge ended, an other Antheme was songe of thankesgeevinge to God for the ingraffinge of the Blessed Infant into Christ his Holy Church by Baptisme. Then the heroldes put on there coates, and Garter the Kinge of Heroldes standinge neere the rayles which inclosed the Font, and turninge his face towards the Kinges Majestie, did with a loud voyce proclayme what was his dutie to doe. That ended, the Trumpetors sounded cherefully, standinge in the Lower Chappell. Then began an offertorye to be played, in which tyme the noble baptised Infant was brought to the Holye Table and there it offered, by the person of the Lord Treasurer. Then the God Father and God Mothers did severallye offer allso, beinge fett (fetched) from ther seates by the Lord Chamberlaine, the Deane of the Chappell, receavinge ther offeringes at the Communion Table in his cope. Then followed a full Anthem (Singe joyfullye), in the singinge wherof the Gosipps' great giftes weare brought out of the vestrie (by certaine Knightes, and placed uppon the Communion Table, at thend of which Antheme the Collect for the Kinge was read, and therwith the Service ended. Then certaine Lords Barons brought up from the Lower Chappell a bason and ewer and towells, and the Gosipps washed, and after that a great bankquet was brought allso out of the Lower Chappell by Lords Barons in to the higher Chappell, and there first presentid unto the Gosypps, and then to other great personagis (the organes playinge aloud all that tyme). When the same Banquet was endid, all the Companyes went out of the Chappell in order, and in ther due places as they came in, att which there returne with the Royall Baptised Infant, the Chappell and the Musitions joyned together, makinge excellent hermony with full Anthemes, which continued so doinge untill the Child came unto the nurcerye doore, where it was first receavid."

Catechism and Confirmation.

Catechism and Confirmation.

"AS dull as a Catechism!" is a common saying, and yet in defence of the Catechism something may be pleaded. It is usual to hear the Catechism of our Prayer Book either over-praised or unjustly criticized! Whilst some say that it is the best and most useful manual of Church doctrine ever written, others complain that it is the product of a dry scholastic age which had not any warm sympathy with childhood, and that it is impossible for us to make it interesting to the young. For us, as Churchmen, it is not ours to criticize, but to obey. We are told to teach this formula, and we obey. The old proverb says you can take a horse to the water, but you cannot make him drink; so with the child. You may catch him on a Sunday afternoon, put him into a class, place a Prayer Book in his hand, and he will oppose your efforts with a strong determination of his will that he will learn nothing and take no interest in the task book set before him. You must catch him with guile; you must entrap your wary prey like a timid bird.

The Presbyterian form begins with the question, "*What is the chief object* of man's existence?" and the answer is, "*To glorify God.*" Some folks profess to admire this saying, but it savours too much of Puritanic conceit—God does not depend on us

for His glory. Better the Church's personal question, "What is thy name?" which lays as the foundation of religion our individuality. Some catechists begin by asking that trap question of poor children, inquiring "Who gave you that name?" and when the answer is given in the plural case, reminding the boy that he had not Godmothers, but only one Godmother!

There is a charming passage in Sir Roger de Coverley, where Addison describes the country lads catechized: "The Chaplain has often told me that upon a catechizing day, when Sir Roger has been pleased with a boy that answers well, he has ordered a Bible to be given to him the next day for his encouragement, and sometimes accompanies it with a flitch of bacon to his mother. Sir Roger has also added five pounds a year to the clerk's place, and, that he may encourage the young fellows to make themselves perfect in the Church Service, has promised, upon the death of the present incumbent, who is very old, to bestow it according to merit!"

George Herbert, in his "Country Parson," is very strong on the duty of catechizing. "This," saith he, "is an admirable way of teaching, the secret of whose good consists in this, that at prayers and sermons men may sleep or wander; but when one is asked a question he must discover what he is."

Again, he lays down, in describing the Parson's Sunday, "Having read Divine Service twice fully and preached in the morning and catechized in the afternoon," &c., &c.

We find Bishop Jeremy Taylor, in his advice to his clergy, laying down that every minister is bound, on every Lord's Day before Evening Prayer, to instruct all young people in the Lord's Prayer, &c., as they are set down and explicated in the Church Catechism. Furthermore he orders, "Let a bell be tolled when the Catechism is to begin."

There is a curious account in Skelton's Memoirs. Skelton was a kind of Irish Evangelist in the eighteenth century. He held a parish in a wild part of the North West of Ireland. In his journeys through the parish he took down the children's names, desiring them to be sent to Church to be instructed. During the summer he explained the Catechism in Church before all the people, young and old. At these lectures he spent an hour and a half every Sunday. When he had reason to suppose that they had made some progress, he on *one Sunday* LOCKED *the door of the Church*, and questioned the whole congregation! This was in 1750-60, so the eighteenth century was not so wanting in zeal as it is painted.

In the life of the Rev. M. Bold, Rector of Stoney Stratford, in the first half of the eighteenth century, we find an account of Church Catechizing at that time.

"I have often," said an old man, "at the ringing of the bell on Saturday afternoon, left my plough for half an hour in the field whilst I went up to the Church for instruction, and then went back again to my plough!" Young men and women were also expected to stand up and answer, whilst masters and employers were called on as part of their duty to see that the young folk attended.

The old ballad tells us how

> "Dame Durbin kept five lab'ring men
> To use the flail and plough,
> 'Twas John, and Dick, and Joe, and Jack,
> And Humphrey with the flail."

What a good subject for a picture—the village lads in the embroidered smock frocks and the rosy-faced maidens, whilst the old Parson, in full wig, carefully powdered, and starched bands, and overflowing surplice, "catechized after the second letter" in all rubrical obedience.

It is a trying time, however, when some absurd answer tickles the fancy of the young and sets them all giggling. Bishop Short, of S. Asaph's, was once questioning some young folks. "Tell me," said his Lordship, "who am I?" intending to explain the doctrine of Episcopacy, with himself as example. There was silence. "Don't be afraid," said the good old man, "speak out boldly." The children, thus exhorted, shook off their shyness, and, full of the recollection of a recent lesson on the depravity of human nature, shouted out with one accord, "You are a miserable sinner!" This was no doubt theologically true, but not quite the answer wanted.

Another dignitary, who was a very pompous person, said to a large number of children, in the presence of a fashionable audience, "Speak out, children—don't be afraid—*I* will answer ANY question YOU ask *me!*" There was a pause, and then a somewhat small girl with a childish voice enquired, "Please, Sir, will you answer this question? *How many fishes* were there in the miraculous draught of fishes?" Our dignitary searched his brains, but in vain, no effort could bring back to his memory the number which is mentioned in the Gospel of S. John (xxi. 3), and which is curious as being exactly the number of boys settled on to form his school at S. Pans by Dean Colet, and he was at last compelled to confess his ignorance.

It is dangerous for teachers to build too much on the knowledge and memory of a child. A clergyman at a school fete took an infant on his knee to exhibit her theological proficiency. "What did your Godfathers and mothers do for you at your Baptism?" was the question asked of the *show*-child. "Please, Sir," said the trembling little mite, "they crucified me!"

Archbishop Whately was questioning a class of boys on the Creed, each repeating one clause, but there was a silence when they reached the clause about Pilate—till one lad replied,

"Pontius Pilate has the measles," no one thinking it necessary to learn his neighbour's share in the repetition.

It is almost impossible to imagine the extraordinary words devised by children learning by rote without the slightest effort to understand the meaning of what they repeat. Perhaps the strangest example we have of catechizing is the following—namely, that in 1685. The Huguenot "Temple" or meeting-house at Rochelle was pulled down and demolished by the Romanist party—the *bell* thereof was publicly whipped for having assisted with its tongue a heretical service. After being whipped it was *catechized*, made to recant its errors, and then baptized and put up again in a Roman Catholic Church!

In going through the Catechism one is at once struck with the word "pomps" in the sentence of the renunciation—"I renounce the *pomps* and vanities of this wicked world." The word "pomps," derived from the Greek, meant the religious processions of the heathen world, these being interwoven with sacrifices, offerings, and hymns to the false gods, were prohibited to the Christian catechumens. Doubtless many a youthful Christian found it a hard and trying restraint to remain in their dull home when on some great festival of the pagan mythology the streets were strewed with flowers and hung with garlands, when all their young neighbours went forth to join the chorus, and parade the streets to the temple with dance and song, whilst the exhilarating notes of the harps and trumpets, mingled with the clash of the cymbals and boom of the drum! In those days to be a Christian meant much self-denial and strength of purpose.

There is an unjust accusation made against the Catechism, that it discourages the young from seeking to rise above the level of their original position in society, but this is founded on the incorrect quotation of the words "to do my duty in that

state of life unto which it shall please God to call me;" the words being often misquoted "that state to which *it hath pleased* God to call us," but the right rendering says, not "*hath*," but "shall"—so that no right and honest ambition is quenched, but children are rather encouraged to think that their Father in Heaven is calling them on to higher and nobler positions in life.

One of the rubrics at the end of the Catechism describes it as "this short Catechism," referring to the long Catechism drawn up by Dean Nowell, and which in Latin was used in grammar schools, Cathedral schools, &c., &c., but it has not been found that young people have ever complained of the over-shortness of the Prayer Book form. "The shorter Catechism" of the Presbyterians occupies *many* pages, and what the length of *the longer Catechism* may be is too terrible to reflect on. What kindly heart does not feel for the little child who anxiously inquired if "there was not a kitten-chism for the very little ones?"

The old Irish canons judiciously laid down, "We ordain the heads of the Catechism, being divided into so many parts as there are Sundays in the year, shall be explained to the people in every Parish Church." They were also "to root out all ungodly, superstitious and barbarous customs, as using of charms, sorcery, enchantments, witchcraft, or soothsaying," &c., &c.

The use of the Catechism was to lead up to the Ordinance of Confirmation, which is the complement of Baptism. S. Ambrose calls it a "spiritual seal." It went often in the Middle Ages by the title, "the Signaculum," as though it were the signing or sealing of the Christian child.

The Bishop used to anoint on the forehead of the child.

Young children seven or eight years old were considered proper recipients. In the Eastern Church the Bishop allowed a deputy to apply the chrism he had consecrated. A slight tap

or touch of the hand on the cheek was the form employed by mediæval Bishops, together with the anointing.

There is an amusing anecdote in the life of the great S. Hugh of Lincoln. He had been confirming the whole of a long day in the villages, doing the service reverently and carefully, though many Bishops of his time confirmed the young folks without even descending from their mules or horses. Just as his work was done, and he had mounted for home, an aged peasant appeared and requested to be confirmed. The Bishop told him he should have come earlier. The old man *rudely* replied that he had come, and that it was the Bishop's duty to give him confirmation! So S. Hugh descended from his saddle, and administered the holy rite, after which he administered a sound box on the ear to correct his insolent way of speaking to a Bishop!

In the present Bishop's confirmation circuit he, too, met with one of these outspoken Lincolnshire men. His grey head was conspicuous amongst the crowd of youths and maidens, and the Archdeacon, in trying to arrange the candidates, found the old man blocking up the entrance to the Chancel. Thinking that he had already passed before the Bishop, he said, "Pray stand aside, as you have been confirmed," but the sturdy old man *audibly* replied, "It's a loy—I ha'n't!"

The Chapel Royal books contain a graphic notice of the confirmation of Prince Henry, son of James I.:—

"(Aprill 3rd.) The Order of the Prince's Confirmacon in the Chappell, the third of Aprill, 1607, beinge then Good Fridaye, on which daye Henrie, Prince of Greate Brittaine, was attended on by sondrie honorable persons into the Kinges Chappell at Whitehall, and in the tyme of singinge of the first Anthem before the Sermon began, wher, at the lower step in the Quier there, a carpett and cushions beinge prepared, he there kneelinge was confirmed in his faithe in Christe, by the Reverend Father the Archbishop of Canterbury (the Deane of the Chappell assistinge him, and bothe in riche copes). At which Confir-

macon were attendinge also with the Arch Bishop sixe grave Bishops (the Kinges Majestie remayninge that while in his greate closett): the which beinge don accordinge to the booke of Comon Prayer, and an Anthem songe, the Prince returned againe with his honorable traine unto the great closet, wher the Kinges Majestie still remayned, and then began the Sermon, &c.

"The fifth of Aprill then next following (beinge Eater Daye, 1607), Henrie, Prince of Great Brittaine, did after his Confirmacon publicquely receave the Holy Comunion with the Kinges Maj^tie, his Father, in the Chappell at Whitehall, a cushion beinge prepared wheron he kneeled, on the leafte hand of the Kinge his father, a little belowe the Kinge. And after that Mr. Deane had ministered the Comunion unto himselfe and his Assistante, in one sorte of bread and cup, he then ministered the Holy Comunion unto the Kinges Majestie in bread and cupp prepared for himselfe alone, and lastly unto the Prince, in bread and cupp prepared only for his Grace; when the Kinge had receaved the bred, then the Prince had the bread administered unto him, and in lyke sorte the cupp. This Holy Comunion was receaved by the Kinges Majestie, the Prince, and the rest, all reverently kneelinge in their severall places, before the Comunion Table."

Holy Matrimony.

Holy Matrimony.

IT has been said that a woman's Prayer Book opens of its own accord at the Wedding Service, but this may be as much a fable as the statement which was in circulation some years ago of fashionable devotees who had their Prayer Book constructed with a small mirror inside the cover, so that whilst glancing at the Prayer Book its fair owner might catch a reflection of herself and the state of her hair. S. Chrysostom complained of the grand ladies of Constantinople having the representations of Scripture incidents embroidered on their robes rather than being meditated on in their hearts. But the preachers are rather hard on the women of their congregations, which is not fair, considering how often they are indebted to them for a congregation. In the Jewish Synagogue, and afterwards in the early Christian Churches, the women were placed in galleries dedicated to their use, and protected by screens from the public gaze.

But though this Oriental plan was in use, and all wandering glances were supposed to be guarded against, yet from a very early period in the Church's History the services of the Christian Priest were availed of to hallow the nuptial union. No doubt the example of the Great Head of the Church at Cana of Galilee encouraged and confirmed the Church in her making

the priestly blessing an essential part of Lawful Matrimony.

It is remarkable to observe with what conservative force the old forms, and prayers, and ceremonies have survived. In the Diocese of Arles there was a form of "Benediction of the Marriage Chamber," dating from about A.D. 400. The rubric laid down, "Secundum constitudenem, Sacerdos cum acqua benedicta, ut thalamum benedicendum, dicat hos;" that is, according to custom, let the Priest with blessed water sprinkle the wedding chamber, that it may be blessed, and use these words, "Respice, domine servos tuos, cum gloria beati qui habitant in domo tuo"—"Regard, O Lord, Thy servants with the glory of the blessed ones who dwell in Thy House." About the year A.D. 600 the practice of putting on a wedding ring was introduced. It was put on the first finger of the bride's right hand with the words, "in nomine Patris," then on the second with "Et Filii," and next on the third finger with "et Spiritus Sancti," but afterwards the ring was transferred to the left hand, to make distinction from the Episcopal ring, which was worn on the right.

In the Diocese of Amiens it was usual with the ring to place on the book thirteen pennies, of which ten fell to the share of the Priest, and the remaining three were given to the bride as symbolic of her husband sharing with her his worldly goods.

In the Diocese of Limoges the stole was placed over the bride and bridegroom "in the manner of a cross." Another old custom was to spread above the pair a purple veil. In the Eastern Church crowns and chaplets were placed on the heads of bride and bridegroom as emblems of chastity victorious over evil passions, and appropriate prayers were recited.

Also, in the Oriental Office, the Priest took two rings from the Altar, a gold one for the bridegroom, and a silver one for the bride.

It is generally considered very unlucky to lose the ring.

Many years ago, at a wedding in a country Church, the ring slipped from the Prayer Book on to the floor and rolled away. Every search was made, but all in vain! The marriage, however, in spite of this ill-omened commencement, turned out a very happy one. It is said to be Church Law that if no ring be available the Church door key can be used. One of the beautiful Miss Gunnings of the last century is said to have been married with a curtain ring!

In remote districts in Ireland sometimes the happy pair are too poor to afford a ring, and to be prepared for such a difficulty, the Parson keeps a lending ring—*not*, it may be mentioned, of pure gold. But even this sometimes is carried off by the bride, so the careful Vicar of one Church not only kept the loan ring in the drawer of the Holy Table, but also tied it to the handle of the drawer by a long piece of string, lest it should be taken away after being used.

In the Marriage Service, as the use of the Latin tongue declined in Western Europe, it was found necessary to provide forms in the vernacular declaring the consent of the parties interested.

The phraseology used anciently in the Diocese of Limoges, in France, was very quaint: "Vous, Pierre, prenez Marie, que ice est à femme et à esposne? Et vous Marie prenez Pierre que ici est à marier, espoux et promettez, et jurez l'un à l'autre garder la foi et la loyaute de marriage et à garder l'un à l'autre sain et malade, à tous les jours di vostre vie, ansie que Dieu, 'l'escriture le tesmoignes et la Sainte Eglise le garde." Response, "Ouy, Sire."

With the old French form may be compared the old English form of engagement or betrothal:—

"I *N.* take thee *N.* to be my wedded house-bonde, to have and to hold fro this day forwarde for better: for wors: for

recher, for poorer: in sykeness and in hele; to be boners and buxom in bedde and at ye borde, tyl dethe us departh of Holy Chyrche and thereto I plight the my troth."

Here we may observe the word "boners," which is equivalent with the French "bonair"—and "departhe," which is old English for part asunder. According to some authorities the Priest should wrap his stole around the married persons' hands; it is also said to be the custom at some places to strike a solemn note on the church bell, when the sundering power of death is mentioned. "As merry as a marriage bell" in the old proverb of course has reference to the joy bells rung at the close of the Service. Our present English Marriage Service is made up of "the betrothal" and the Marriage Service; originally used separately, with a lapse of several weeks between them. The money which the bridegroom put on the book, though now the fee of the Priest, is supposed to be a survival of the far distant time when a wife was bought for a sum of money, and it is also even now to be regarded as an allusion to the bridegroom sharing his worldly goods with his wife.

A celebrated law lord, who had started in life with a very small amount of worldly goods, was one day remarking that on his wedding day he had nothing wherewith to endow his wife. "But, my love," said the lady, in a flattering tone, "you had the splendid endowment of your noble intellect." "*That*," replied his lordship, "I certainly did *not* share with you!"

In the sixteenth century inscriptions, or "posies" as they were called, were engraved on rings, many of them being very quaint.

Sometimes difficulties obstruct the wishes of ardent lovers, but their ingenuity has overcome those obstacles. The island of Tory is about three miles from the north-west coast of Ireland; but though the distance is so short from the main-

land, yet it is a dangerous passage, as all the fury of the Atlantic surges hurl themselves on an iron-bound coast, and sometimes there is no communication possible for three or four weeks between the mainland and the isle, and the Priest cannot cross by a boat to give his benediction to lovers who are waiting to be married. In such circumstances the Islanders light a large fire on a point on their shore, which is a signal that the services of the Priest are required. The intelligence is brought to the Reverend Father, and he betakes himself to the cliff, where an answering fire is lighted, and opening his service book he proceeds to read in due course the Marriage Service. When he has finished prayers and benedictions his reverence's fire is extinguished, thus announcing that his service is finished to the watchers on the island; and the young lovers, understanding that they have been duly united by the Church's ministrations, betake themselves to a wedding feast, and to their new home!

It is a very common and a very commonplace remark, that a marriage knot is soon tied, but it is a very long and difficult task to dissolve the knot. How this matter of "unmarrying" can be carried out the following story may explain. A young couple who had married in haste, and had likewise quarrelled frequently before the first year was out, came to the Parson and asked him to unmarry them! After much entreaty, he told them that he feared that it was beyond his powers, but he would do his best to help them. He led them to the west end of the Church, into the tower below the belfry, and made them each mount an oak stool, and then selecting a couple of the strongest bell ropes, he tied them in a slip-knot round the neck of each, adjusting the knot beneath the ear in true Calcraft style. "Now," said he, "throw yourselves off those high stools, and you will forthwith be 'unmarried.'" At last his meaning

became plain to the foolish pair; they extricated themselves from the ropes, and went home impressed by much good advice to try and live more peacefully.

In an old document connected with Bermondsey Parish, near London, we have an example of how our forefathers dealt with what may be called "Enoch Arden" cases.

"The following very singular entry occurs in the year 1604.

"The form of a solemne vowe made betwixt a man and his wife, having been long absent, through which occasion the woman being married to another man, tooke her again as followeth:—

"The man's speach: 'Elizabeth my beloved wife, I am right sorie that I have so long absented mysealfe from thee, whereby thou shouldest be occasioned to take another man to be thy husband. Therefore I do now vowe and promise, in the fighte of God and this companie, to take thee again as my owne; and will not onlie forgive thee, but also dwell with thee, and do all other duties unto thee, as I promised at our marriage:'

"The woman's speach: 'Raphe, my beloved husband, I am right sorrie that I have in thy absence taken another man to be my husband; but here, before God and his companie, I do renounce and forsake him, and do promise to kepe mysealfe onlie unto thee duringe life, and to performe all duties which I first promised unto thee in our marriage.'

"Then follows a short occasional prayer, and the entry concludes thus:—'The first day of August 1604, Raphe Goodchild, of the parish of Barkinge in Thames-Streat, and Elizabeth his wife, were agreed to live together, and thereupon gave their hands one to another, makinge either of them a solemn engagement to that effect.'"

Something ought to have been said on the custom of proclaiming "the banns." The Synod of Westminster, in 1200, laid down that "no marriage shall be contracted without the banns having been thrice proclaimed." There was a case where, a sailor's ship sailing before it was expected so to do, the benevolent Parson read for the second time the banns in the morning, and for the third time at the afternoon prayers, and

married the couple on Monday morning. There is, or rather was, a curious expression in the West of England. Coming back from Church it would be said, "John Noakes" or whatever the name was, "fell over the desk this morning"—*i.e.*, his banns were read out. It is the Prayer Book rubric that the banns should be given out after the Nicene Creed in the Communion Service, and the insertion of "before the Second Lesson" is said to be an unauthorized printer's alteration. They are in Ireland always given out at the appointed place in the Communion Office.

Special licences were issued by the Archbishop of Canterbury, as the Pope's legate. In Ireland, licences are much less expensive than in England, and are supposed to be regulated as to their amount by the social rank of the applicant. Till recent years marriages were often performed in houses. There is a lady now living who was married in the drawing-room of her parents' house. In one country parish there was a tradition that the old Rector, when riding through his parish, would recall to mind that some couple wanted to be married, and getting off his horse, would step into the cabin saying, "Pat, I'll do that little matter for you now," and pulling out his Prayer Book would without further delay "tie the knot" for them.

Chaucer in his account of the wife of Bath, writes—

> "Husbondes at ye Chirche door had
> She had five."

In the Church porch was the ancient place for the commencement of the Service; afterwards the usual place was at the door of the chancel screen.

For the bride to hear her "own banns" given out, is believed to be improper and also unlucky—as Cuthbert Bede tells us in the following extract:—

"A Worcestershire woman was asked the other day why she did not attend Church on the three Sundays on which her banns of marriage were proclaimed. She replied that she should never dream of doing so unlucky a thing, and on being questioned as to the kind of ill-luck that would have been expected to have followed upon her attendance at Church, she said that all the offspring of such a marriage would be born deaf and dumb, and that she knew a young woman who would persist in going to Church to hear her banns 'asked out,' and whose six children were in consequence all deaf and dumb!"

The law used to be that a man became liable on marrying for his bride's debts; but there was a popular belief that if a woman be married in her shift this responsibility was evaded! In accordance with this idea, during the last century several marriages took place in which the bride was thus lightly attired. It must have been unpleasant for a shy Curate on these occasions!

There used to be an old custom in Hope Church, in Derbyshire, for the clerk to respond after the banns were given out, "God speed you well."

As we have already mentioned, the Church had in former days a service for "espousals," which is now mixed up with the Wedding Service. Yet even in the time of King Charles I. there is evidence of "the espousals" being a separate service.

In the registers of Boughton, in Kent, in 1630, Wm. Maddox and Elizabeth Grimstone were betrothed, but they were not married till two years and three-quarters after.

The following was the form of oath :—

"You swear by God and the Holy Saints herein, and by all the Saints in Paradise, that you will take this woman, whose name is *N.*, to wife within forty days, if Holy Church will permit."

Sometimes the happy pair were so poor that they obtained gifts from their richer neighbours to start in life, and the following

extract from the parish books of Hackney, near London, shews that they had a collection at the Church gate for pauper weddings! The present idea would be to recommend delay and the Post Office Savings Bank:—

"The Parish of Hackney has been governed by a select vestry ever since the year 1613, from which period their minutes have been preserved. It appears by an entry, anno 1633, that it was customary to make collections at the Church gate upon the marriage of paupers, and they seem to have been very considerable, for it was then resolved that the collectors should give security that the couple for whom such collections were made should not become burdensome to the parish. The next year it was resolved that none should have an offering at their marriage but such as had been born in the parish."

There are a few minor points of interest which may be remarked. At that passage where the final benediction is said, and the Priest prays that God would "pour upon you the riches of His grace," the sign of the Cross was made by the Priest, and a cross marked on the margin of the 1549 book.

The use of old-fashioned clergy bidding the bridegroom kiss the bride at the end of the Service is a survival of the mediæval custom when the Priest offered the Pax to be kissed by the people. The Pax, or Osculatorium, was a tablet of wood or ivory, covered with gold or silver, and having an "Agnus Dei," or "Crucifixion," engraved on it, and which was handed round (it having a handle at the back), and those present pressed their lips reverently on it—this being the remnant of the Apostolic practice, the kiss of peace, as practised in primitive days.

The Holy Communion Office, or Mass, used to conclude the Service, and it was enjoined that the Holy Communion be received that day. The present book allows the reception of the Communion to be postponed to "the first opportunity after their marriage." The new fashion of afternoon weddings,

recently introduced, is a most irreligious novelty, which should have been withstood by our ecclesiastical leaders; but as that brave champion of the Church, the Archdeacon of Taunton, says, the men of this generation have no "backbones."

The religious ceremony was in old days followed by many quaint customs. Hardly had the altar service ended, when the young men insisted on having the bride's garters, which, being made of bright coloured ribands, were cut in pieces and placed in their hats; or in some neighbourhoods she gave the garters to some favoured or popular member of the groomsman's company.

In Ireland, during the last century, the chief groomsman took up the bride on the pillion behind him and galloped home, pursued by the other young men, firing guns, as a substitute for the bell-ringing of Churches provided with a ring of bells.

It ought to have been mentioned before that there was a form of benediction of the marriage ring, which was as follows in English :—

"+ Halow Thou, Lord, this ring which we bless in Thy holy name, that what woman soever shall weare it may stand fast in Thy peace, and continue in Thy Wyl, and live and grow and waxe old in Thy love, and may be multiplied into that length of days, through our Lord," &c.

> "Then let holy water be sprinkled
> Upon the ring."

"Mary, Queen of Scots," was married with three rings, the middle one a diamond.

According to "the use of Sarum," a fair linen cloth, called "the care cloth," was held over the heads of the bride and bridegroom as they knelt together during the Mass, also by

"Hereford use" four clerks held the pall—*i.e.*, the care cloth over them.

In Puritan days, rites and ceremonies were dropped, and instead sermons were preached. The following is the title of one that was preached, "A wedding ring fit for the finger, or the Salve of Divinity on the Sore of Humanity laid open in a sermon at a wedding in Edmonton, by W. Seekes, preacher of the Gospel, 1661."

A wedding sermon preached by Bishop Jeremy Taylor, Bishop of Down and Connor, is called "the wedding ring," and is one of the most famous of his compositions.

But as less known we here quote the composition of a Court preacher:—"A sermon preached before James I. and his Court on Twelth day last, being Januae 6, 1607, at the nuptuals of the Right Hon. the Lord Hay and his lady in the Chapel at Whitehall." The whole sermon is a most ingenious parallel between a good wife and a merchant ship. The world in which the wife lives is like a sea, "As the wind raiseth up the waves, and one wave wallows in the necke of another, so this troublesome life of ours begins in weeping, goes on in sorrow, and the end of one woe is but the entrance of another." Man, alone in this sea of misery would soon be drowned. An unmarried man is like Jonah; some whale or another swallows him up. While man is left to "sinke or swim, or shift for himself, comes a wife like a ship, and wafts him home." God Himself built this ship in Paradise. Therein she was a pleasure-boat; she was wrecked; but God has repaired her into a merchant ship for "use against the troubles of the sea." He shows the many similitudes between a good wife and a ship and many things in which she should be unlike a ship. A ship, "though of all instruments the highest and greatest," is yet commanded and tamed by a small

piece of wood, the rudder; so ought the wife, though greatest in the house, to be turned by a little wish or word of her husband. A man may have many ships, but only one wife.

A ship is too big to be housed or used; "but so may not the vertuous wife bee, for it is a note of the unchaste wife that her feet cannot abide in her house." (Prov. vii. 11.) A ship is carried hither and thither by the winds; but it is only of a bad wife's ways that Solomon says, "Thou canst not know them." The wife, being like a ship, must be like one species of ship only—the merchant ship. "She must not be a fisherman's boat, she must not be like S. Peter's ship, for Christ did call no she apostles," nor must the wife be like a man-of-war. "He that made woman never built her for battaile, sure. She was built for peace, and not for warre, for merchants weepe to thinke of warre. Therefore she must not for every angrie word of her husband, betake herselfe into the gunne room straight, and there to thunder, to charge, and discharge upon him with broad words, or as mariners say at sea to turn broadside." The sermon contains a defence of the wearing of silver, silkes, and gold, as "created not only for the necessity, but also for the ornament of the saints." It closes with five applications. The first is "to the king;" the second "to the ladies and gentlewomen;" the third "to all married persons;" the next "to the bridegroom;" and the last "to the bride, this honerable ship."

There is a quaint custom in one of the valleys of the Tyrol, just before the bride leaves her parents' home for the Church, her mother gives her a new linen handkerchief. This she holds in her hand all day for the purpose of drying her tears. When the wedding is over the "tear kerchief" is carefully put away, but when the bride has become an aged woman, and at length is called to her rest, the kerchief is spread over the face of the dead, and buried with her in the tomb!

In the Ritual of Rheims in France, three pieces of money were presented by the bridegroom to the bride, as he said, "with all my worldly goods," &c. Elsewhere thirteen were brought to the Church, but the officiating Priest had ten given him.

A curious fact is that at one time in Germany special money was coined for this purpose, as even now in England small silver coins are minted for the Maundy Alms for the Queen.

These remarks on Marriage Services may be ended by an extract giving a detailed account from the Chapel Royal books of the wedding in 1610, of the celebrated Elizabeth, Queen of Bohemia:—

"Marriage of Elizabeth, daughter of King James I., and Prince Frederick-Elector Counte Palatine, A.D. 1610.

"The Order and Manner of the solemn celebracon of the marriage of the two great Princes, Frederick Prince Elector Counte Palatine of Rheine, and the Ladie Elizabeth, the only daughter of the right highe and mightie Prince the King of Great Brittaine, in his Majestes Chappell at Whithale, upon Sondaie the 14th daie of Februarie 1612, in the 10th yeare of his Maj. raigne, and in the 17th yeare of the age of the two yonge Princes.

"First the Chappell was in royal sorte adorned, the upper end of it was hunge with very riche hanginges conteyninge a part of the Storie of the Actes of the Appostells, and the Communion table furnished with riche plate.

"Then a stately throne or seate was raysed in the middest of the Chappell, some five foote in height and some twenty foote in lengthe, haveinge stayers to assend or descend at eache end, spred with riche carpettes under foote, and rayled one both sydes, the rayles covered with clothe of tissue, but open at topp that the whole assemblie might see all the ceremony the better.

"Uppon the sides of the Chappell from the stayers up to the Communion table weare a duble rowe of seates made for the Gentlemen of the Chappell, arayed withe tapstery very comely. The place being thus

furnished, the hower approchinge, which was betweene 11 and 12, his Majestie, to make his cominge to the Chappell more solemne and stately, proceeded from his Privie Chamber throughe the presence and garde chambre, and throughe a new bankettinge house erected of purpose for to solemnenize this feast in, and so doune a paire of stayers at the upper end thereof hard by the Courte gate, wente alonge uppon a stately scaffold to the great chamber stayers, and throughe the greate Chamber and lobby to the clossett, doune the staiers to the Chappell, into which the royall troupe marched in this order. First came the bridegroome, arrayed in clothe of silver richly imbroydered with silver, with all the younge gallants and noblemen of the Courte; but ther entred the Chappell only 16 noble younge men Bachylers, so many as he was years olde, the rest of the noblemen and gentlemen by his Majestes expresse command entred not the Chappell. The bridegroome thus being placed in his seate, next came the Bride. Before her went the Lord Harrington. She was supported or ledd by the Prince Charles on the righte hand, and the Earle of Northampton, Lord Privie Seale on the left hand, attended with 16 younge Ladies and Gentlewomen of honor bearinge her traine, which was of cloth of silver as her gowne was, her hayre hanginge doune at length dressed with ropes of pearle, and a Coronett uppon her head richly dect with precious stones. The gownes of all the younge Ladies that followed her weare a cloth of silver.

"Immediatly after the yonge Ladies followed the Lady Harrington, wiffe of the Lord Harrington, who had bin Governesse to the Lady Elizabeth for the space of tenne yeares.

"Then came all the greate Ladies of the Courte: with this traine she ascended the throne and tooke her place. Immediatly followed the Kinge and Queens Majestes, attended with their officers of honor, and the Lords of his Majestes Privie Counsell and divers Ladies.

"The Kinge and Queene enteringe the Chappell and assendinge the Throne, thei sate in this order. First, on the right hand sate the Kinge in a chayer most royally and richly arrayed. The diamondes and jewells uppon him weare not lesse worth by good estimacon then sixe hundred thousand poundes in valewe. The Earle of Arundell bearinge up the sworde stood close by the chayer; next the sword sate the Bridegroome on a stoole, and after him Prince Charles sate uppon a

stoole, and then Comte Henry stood by him, who is brother to Comte Maurice, and unckle to the Palatine.

"On the other side sate the Queene in a chayer, most gloriously attired in a white sattin gowne; the jewells on the attire of her head and the rest of her garments weare valewed at fower hundred thousand poundes; hard by her sate the Bride on a stoole; then stood by the Bride the Lady Harrington bearinge up her traine.

"The Lord Chamberlaine for the Kinge stood at the one end next the Alter, the Lord Chamberlaine for the Queene stood at the other end, the Lord Privie Seale stood uppon the stayers of the Throne hard by the Kinge. The Kinge and Queene placed in their seats the Lordes and Councellors of the Kinge, and the Lordes and Councellors of the Prince Palatine, tooke their seates on the left hand of the Chappell, the Ladies of Honor tooke the other side of the seates, the younge Lordes and Gentlemen of Honor and younge Ladies and Bridewoemen, with the necessarie officers and attendantes uppon the Kinge and Queene, stood all belowe uppon the pavement. This one thinge is remarkable, that by the great and extraordinarie care and diligence of the Earle of Suffolke, Lord Chamberlaine, the Chappell was so kept, as ther came not within the Chappell one person but of honor and great place. This Royall assemblie beinge in this sort settled in their places, then began the Gentlemen of the Chappell to singe a full Anthem, which ended, the Bisshopp of Bathe and Welles (James Montague), Deane of His Maj. Chappell, went into the pulpitt which stood at the foote of the stepp of the Communion table, and preached uppon the second of S. John, the marriage of Canaa of Galilea: the sermon beinge ended, which continued not muche above halfe an hower; the Quire began an other Anthem, which was the Psalme, Blessed art thou that fearest God, &c. While the Anthem was in singinge, the Arch Bisshopp of Canterburie and the Deane of the Chappell went into the Vestery, and putt on their riche Coapes and came to the Communion table, wher standinge till the Anthem was ended, they assended the Throne, wher these two great Princes weare married by the Bishopp of Canterburie in all pointes accordinge to the booke of our Common Prayer, the Prince Palatine speakinge the wordes of marriage in Englishe. After the Arch Bishopp had ended the Benediccon, God the Father, God the Sonne, &c., the Quier sange the same benediccon in an Anthem made new for that purpose by Doctor Bull:

this Anthem ended, the Arch Bisshopp and the Deane descended the Throne, and the Bridgroome and Bride followinge them kneeled before the Communion table, where the versickles and prayers weare sunge by the Arch Bisshopp and answered by the Quier.

"The prayers beinge ended, began an other Anthem; that don, Mr. Garter, Principall Kinge at Armes, published the stile of the Prince and Princess to this effect. All health, happines and honor be to the highe and mightie Princes Frederick the Fourth, by the grace of God, Count Palatine of the Rhine, Arch Sewer and Prince Ellector of the Holy Empire, Duke of Bavier, and Elizabeth his wiffe, only daughter to the highe, mightie and Right Excellent James, by the grace of God Kinge of Greate Brittaine. Which beinge ended, ther was brought out of the vestery by divers of the Lordes, wine and wafers, which when they had eaten, they departed after the same manner as they came in, beinge led back from the Chappell by the Duke of Lennox and the Earle of Nottingham, Lord Admirall.

"The Kinge and Queene leavinge the Bride and Bridgroome in the Great Chamber, went to their privie lodginges, and left the Bride and Bridgroom to dine in state in the new banquettinge house with the Prince, the Embassadours of Fraunce, Venice, and the States, Count Henry, and the whole of Lordes and Ladies." (ff. 77, 776.)

The Visitation of the Sick.

The Visitation of the Sick.

THE Sixty-seventh Canon lays down on the Clergy the duty of visiting the sick, but from the early days of the Church this duty has naturally been regarded as the great reason for having a resident Parson in every parish. With the visitation and exhortation of the sick man in the Apostolic age it was usual to connect the ancient rite of Unction, in accordance with the directions of S. James in his Epistle, "Is any sick man among you? let them call for the Presbyters, and let them pray over him, anointing him with oil in the name of the Lord, and the prayer of faith shall save the sick. And the Lord shall raise him up, and if he have committed sins they shall be forgiven him."

From this passage we see the employment of oil as a curative agent, united with the prayers of the Clergy, by which health was sought, and which was also accompanied with the pardon of his sins, so that both bodily and spiritual health was restored. By the strange and enthusiastic developments of the Middle Age, a somewhat exaggerated view of Church ordinances gradually grew up, by which it came to pass that "the anointing" was bestowed on all dying persons, and not as a means of gaining health and strength, but as a preparation for death. It is forbidden to be applied to criminals under sentence of

death, showing that in its original significance it referred to physical health! By a similar natural transition, the Holy Communion, from being administered to the dying for consolation, became in popular estimation a passport or "Viaticum" for the soul on its way to the unseen world.

It has been fairly said that many ignorant people criticize and blame the thoughts, sentiments, and philosophy of mediæval Europe who can hardly spell that adjective themselves. The mediæval intellect was dominated by the imagination, its faith and piety were glowing and unrestrained. How charming is the simple faith which gave to the Priest's benediction its value and its importance. If we glance over the old forms, how the realization of God's presence seemed to be ever amongst them, even as the pillar of cloud abode over the tabernacle of the chosen people in the wilderness. There was a desire that God's blessing should rest on all things: The Priest in his sonorous Latin blessed the sword of the young knight and the beehive of the simple peasant. The cheese and the butter of the farmer were blessed as well as the banner of the nobleman. To holy water was attributed, from baptismal association, a power to hallow, and it was placed in the Church porch, and used also in many rites.

When religion thus entered into all the concerns of daily life it was not to be wondered at that to the veneration and reverence rightly due to the elements in the Holy Communion there was added a materialistic awe and a tendency to look upon the reception of the Communion as a sure recommendation to Heaven. The "sick man" was said to be "howselled" by the Priest; he was also anointed with holy oil; he received absolution, and was exhorted to make his will; and, in the language of the day, he departed fortified with all the rites of the Church.

There is a curious account of a clergyman's visiting a sick and dying man in his parish, which is taken from an old book, and which describes the end of a certain Giles Scoggin. It runs as follows:—

"Giles's illness increased more and more, so he sent for the Priest to be shriven and hosted (*i.e.*, receive the host or wafer). The Priest, coming to him with the Sacrament of the Altar, said, 'Master Giles, here I have brought unto you our Blessed Lord God in forme of bread, that dyed on the Cross for all sinners. Doe you believe on Him?' 'Yea,' said Giles, 'or else would I were burnt at the stake!' Then said the Priest, 'Ere you doe receive this, you must be contrite of your offences, and be shriven, and recognize yourself a sinner.' 'That will I gladly,' said Giles. He being very penitent and shriven, received the Sacrament devoutly." This was in the time of Henry VII.

It is very interesting to find that in those old times, when many would persuade us that religion was amongst our ancestors a mere matter of form and empty superstition, that, on the contrary, there are traces of deep and earnest piety to be found. Compare the simple and devout character of the following form, which was drawn up as a dialogue to guide the Priest in his parochial labours:—

"Priest says to the sick man, Brother, be ye gladde that ye shall dye in Chrysten believe?

Yea, Syr.

Know ye well that ye have not so well lyved as ye shoulde?

Yea, Syr.

Believe ye that our Lord Chryst, Goddys son of Heaven, was born of the blessyd Vyrgyne, our ladie Saynt Mary?

Yea, Syr.

Believe ye that our Lord Chryst Jhesu dyed upon the Crosse, to bye man's soule upon the Good Fridaie?

Yea, Syr.

Thanke ye Him entierly thereof?

Ye, Syr.

Believ ye that ye may not be saved, but by His precious deathe?

Ye, Syr.

Then shall the Priest say—Therefore, Brother, while your soule is in your bodye, thanke ye God of His deathe, and have ye hole truste to be saved through His precyouse deathe, and thyncke ye on no other worldely goods, but onley on Chryste Jhesu's deathe and on His pytefull passyon, and saye after me. My swete Lorde Chryst Jhesu, I put Thy precyous passyon betweene Thee and my evill werke, and betweene me and Thy wrathe.

And let the sick man say thene:—'Lorde Chryst Jhesu, into Thy handes I betake my soule, and as Thou boughtest me, bodye and soule, I betake to Thee.'"

One great characteristic of the English Prayer Book is its practical usefulness, and this is shown when the dying man is taught, not merely to rest on the devotional feelings for comfort, but to do his duty whilst life remains by attending to the making of restitution to any whom he hath injured, and also to the fair and just disposal of his worldly goods, not forgetting the needs of the poor.

A whole volume might be easily written about wills. Old ones always commenced in a pious strain. The testator bequeathing his soul to his Maker, and the language is sometimes not only religious, but pathetic and full of beauty. Mediæval testators had wonderful memories, and seem to have been able to recollect all their clothes and bestow a doublet on one friend and a cloak on another. There is a homely kindness in the way in which distant kinsfolk were remembered, and a silver cup given to one and "a silver spoon" to another. On the other hand, many a will is an example of obstinacy and malice. There was, for instance, an old man in Cornwall whose wife had threatened to dance on his grave, but he gave careful

directions that his executors should bury him half-a-mile out at sea!

There is a remarkable rubric at the end of the Office for the Administration of the Communion to the Sick, which is to the effect that if through unavoidable circumstances a dying person cannot have the Sacrament administered to him, then, "if he do truly repent him of his sins, and steadfastly believe that Jesus Christ hath suffered death upon the Cross for him, and shed His blood for his redemption, earnestly remembering the benefit he hath thereby, and giving his hearty thanks therefore, he doth eat and drink the body and blood of our Saviour Christ profitably to his soul's health, although he do not receive the Sacrament with his mouth."

The late Archbishop Tait on a public occasion drew attention to the rubric as showing the *truly Protestant* spirit of our Prayer Book and the views of the Reformers! Unfortunately for the Archbishop's argument, the next day an eminent Liturgiologist wrote to point out that this very passage was taken from the letter of the Sarum Missal. Thus this "Protestant and Evangelical" statement must go to the credit of S. Osmund, in the eleventh century, and not to the reforming party of Tudor days.

The Burial of the Dead.

The Burial of the Dead.

IN the days of King Charles II., a zealous Rector and his churchwarden thought it well to threaten a bigotted old Puritan, who lay on his death-bed, that unless he conformed, they would refuse to bury him! The stern old Cromwellian allowed a look of grim and sarcastic satisfaction to pass over his withered features, and laconically responded, "Then I'll stinke." Thus whatever be our views or character in life, yet a time comes when the kindly soil of mother earth will be called on to wrap our bones with her mantle; and they are more to be envied who sleep beneath the daisies, than those who are squeezed into some corner of Westminster Abbey, perhaps to be at some future time made to give way for some greater notoriety. No doubt the earliest tombs were the caves in which the cave-men were left in death, where they had found homes in life! For instance, in one cavern at Burrington Coomb, Somerset, about fourteen skeletons were found together; perhaps it was a burial place of great chieftains. Then, when no natural caves existed, to erect an artificial cavern was the next expedient in sepulture. The dead hero's body was either burnt to ashes or placed in a bent position surrounded by large stones, which formed a rude cist, and all was covered over with earth and stones to form the

tumulus or barrow. What a curious coincidence that the circular barrows should mark the sepulchres of men whose skulls were round-shaped, whilst the long-shaped heads are found to repose in tumuli of oblong shape!

How pathetic it is to find buried with the dead the things which in life they valued most—the spear, the sword, the flint arrow-head, the celt, the bronze javelin mould; or with women the whorl, the fibulæ, or the pins which fastened her robes!

Then it is yet more pathetic to visit the sepulchres of the old Etruscans, to examine the sarcophagi with their terra-cotta figures and their sculptured designs of feast, and dance, and hunt, and all the joys and excitements of life; probably intended to intimate the survivor's hope and confidence of another life and a future world.

The Romans often had for important persons heavy coffins of stone; these as time went on were made more of a wedge shape, and gradually it became usual in Christian times to carve on them a floriated cross, and engrave inscriptions and prayers on the lid or round the edge.

It can be easily understood that the weight and size of stone coffins rendered them too unwieldy; wood and lead took their place with rich people, but as for the poor, they were taken to the churchyard in the parish coffin or bier, and then whilst the clerks chanted, and "the body was made ready to be laid into the earth," it is implied that it was lifted out of the coffin and put into its last resting place.

In mediæval days, when the dead person was rich and noble, the coffin was surrounded with tall tapers, and covered by a rich embroidered pall. This was supported by a semi-circular framework named a herse, a word strangely derived from the Latin name of a hedgehog! It was so called no doubt because there projected from its framework small standards and ensigns,

and numerous candlesticks. The whole arrangement was called a "chapelle ardent," and no doubt had a most impressive and splendid aspect. One of the very touching ceremonies of a knightly funeral in the old time was when the sword and shield of the warrior were carried up to the altar and laid thereon, as though to confess that he had rendered up all earthly glory and human defences into the hands of God, and trusted in Him only for aid against his spiritual foes. It has often been remarked in praise of the Anglican Burial Office, that it is free from any respect of persons, and supplies the same words for the prince and for the pauper. But alas! we have to confess with shame that at many of our town cemeteries an extra charge is made if the coffin is taken into the chapel and the full service read!

It were well that true and devout Christians made it part of their duty to attend and conduct the funerals of their poor brethren. There is in Rome a guild of the most high-born gentlemen and nobles of Rome who take up this work in God's service, and carry the poor man to his grave. To prevent any ostentation and pride they are clad in a long robe of sack-cloth, which envelops their heads and conceals their faces.

It is not generally known that there is a service in Latin, authorized by Queen Elizabeth for Holy Communion at a funeral. The introit is Psalm xlii.; the Epistle is taken from 1 Thess. iv. 13-18; and the Gospel is from the Gospel of S. John vi. 37-40.

Amongst the rubrics which are placed at the opening of the Burial Office is one which forbids those who have committed suicide from being laid in consecrated ground with the usual rites. To this rule Shakespeare makes reference in Hamlet. There is a discussion between the grave-diggers who are preparing a grave for Ophelia (it is said that an actor bequeathed

his skull to his theatre to be used in this scene). The popular opinion was that such should be buried at the cross-roads with a stake driven through them. Some have seen in this practice a superstitious idea that this would keep their ghosts from wandering. Another writer has suggested that there was a charitable thought that the interment where the intersection of the roads made the form of a cross placed the unhappy suicide, as it were, under the sign of redemption.

In many country parishes the north end of the churchyard is nearly empty, having been reserved for those who died under Church censure, or for strangers.

To return to Shakespeare's allusion. One grave-digger asks the other, "Is she to be buried in Christian burial, that wilfully seeks her own salvation?" The other replies, "I tell thee *she is*, therefore make her grave straight. The crowner hath sat on her, and finds it a case for Christian burial."

When Hamlet appears on the scene he remarks that the funeral is being carried out with "maimed rites." For an early Council (that of Braga, in Spain, A.D. 563) had enjoined "that those who kill themselves shall not have a memorial made of them in the oblation (of the Holy Communion) and their bodies shall not be carried with psalms to their burial." This canon was adopted in England A.D. 740.

In answer to Hamlet's question Shakespeare makes the Priest answer:—

> "Her death was
> Doubtful, and but that great command o'ersways the order
> She should in ground unsanctified have lodged.
> Yet now she is allow'd her virgin crants,
> Her maiden strewments, and the bringing home
> Of bell and burial."

The "crants" were garlands which it was usual to make of white paper, and to hang up in the Church on the occasion

of a young girl's funeral. Sometimes they were made of hoops decorated with ribands and flowers. Often they had attached to them white paper cut into the form of gloves. Some of these were hanging up in Flamborough Church, Yorkshire, as late as 1850.

The "strewments," of course, mean the white flowers as strewed over the coffin.

Readers of Virgil will remember how the Mantuan poet bids the white flowers be scattered over the bier of the young Marcellus.

Curious funeral customs lingered long in Wales and the border counties.

Aubrey tells us of "the sin-eater," who came to the house of the dead person, and for a meal and a fee undertook the responsibility of the guilt of the departed! In Wales, the night before the burial, the friends and neighbours came to the house, bringing with them a small piece of meat or bread, and some beer, &c.; this night was called "Wyl Nos" (the watching night). Certain Psalms were sung and Scriptures read, and when a person entered the room they knelt beside the corpse and repeated the Lord's Prayer. Pence and half-pence were given to the poor in place of small rolls of bread, which was the older custom. Along the road, from the house to the churchyard, at every cross-road, the bier was rested on the ground, and the Lord's Prayer repeated: so also on entering the Church. It seems also to have been customary to read the Evening Service with the Burial Office.

A trace in these old times remained of the first Edwardian Prayer Book, as the Priest took the spade and threw in the earth. In another Welsh parish it was the custom to ring a small bell in front of the funeral procession. "Entering by the *south* gate, and singing psalms as they moved, it was usual

for the minister to go to the altar and say the Lord's Prayer and one of the burial collects; after which the congregation offered on the altars, or on a little board fixed to the altar rails for that purpose, their offerings to the minister, a friend of the deceased standing near to observe who gives, and how much. He counts the money afterwards with the minister, and announcing the amount thanks those present for their good-will."

In some places it was customary for the friends to attend on the next Sunday, and to kneel at the grave of their recently-deceased friend and to recite the Lord's Prayer, also to dress the grassy mound with flowers. In some churchyards curious "kneeling stones" remain.

Bishop Barrow, of S. Asaph's, directed in his will that he should be buried in the porch of the cathedral, "because he had observed poor people praying" there. His pathetic epitaph was—

"O vos transeuntes in Domum Domini, domus orationis, orate pro conservo vestro, ut inviniat misericordiam in Die Domini."

"O ye who are passing into the house of the Lord, into the house of prayer, pray ye for your fellow-servant, that he may find mercy in the day of the Lord."

Many mediæval epitaphs might be quoted; they are usually brief, and breathing forth their confidence in the efficacy of prayer, and appealing to those left behind not to forget the departed. In very strong contrast are the pompous long-winded eulogies which the eighteenth century inscribed on marble slabs, and decorated with fat cherubs, classic urns, and extinguished torches.

The Burial Office bids the first solemn sentence be recited at the lych gates. This is in some places a very picturesque structure, with carved oak beams and dark tiled roof gabled above. Sometimes a stone, coffin shape, is so arranged that the bearers

may lay their sad burden on it. How touching a sight when a fine old avenue of trees leads from the gate to the Church porch. Perhaps the funeral is that of an infant; and, as is the custom in some parts, the little coffin is borne by four young girls dressed in white.

Something may here be allowed the writer by way of digression concerning the sexton and grave-digger, who are generally the same person.

The writer was one day pointed out a passer-by as a man who had dug his own grave! The explanation was that when the new cemetery was established he had undertaken a contract to dig several hundred graves, and in all probability his own would be one of the number he had prepared to supply the anticipated demand!

The sexton of S. Mary's, Cambridge, who in the course of his duty has to be present at all the University Sermons, was asked by a Student what was his impression of them, and replied he "was thankful to say he was *still* a Christian!"

A student in craniology, passing through a churchyard, carefully examined a skull which the sexton had just thrown out on the churchyard as he was excavating a grave. "This," he remarked, "is the cranium of a philosopher." "Most likely," the sexton dryly replied, "for it is cracked!"

With Parson and Clerk there used to be joined the Sexton as making up a kind of ecclesiastical trio, but "the clerk" has nearly disappeared with the Church rates, which used to pay his salary! The sexton has also now often sunk down to the mere grave-digger or church-cleaner, and the latter is now often of the feminine gender, with the unpicturesque implements of brush and bucket. In the primitive Church the grave-diggers or "Fossores," as they were called, were one of the minor orders, and wore a white robe.

There was a famous old man at Bristol who was verger and sexton of the Cathedral at the time of the great riots. He armed himself with an iron bar, and threatened to strike dead the first of the mob who should attempt to force his way into the doorway of the Cathedral. The crowd was daunted at his resolute mien, and betook themselves to the Bishop's palace to taste the episcopal port and sherry, which they sold out at a penny a bottle! The brave old man had, however, saved the sacred building.

In the course of years he had accumulated a considerable sum of money. On hearing this mentioned, Sidney Smith, then one of the Canons of Bristol, remarked, "Ah! this explains that verse of the Psalms, 'I would rather be a doorkeeper in the House of the Lord than to dwell in the tents of ungodliness.'"

Yet one more story concerning a somewhat gloomy weaver, who acted as clerk and sexton to a small country Church. There had been several Incumbents in quick succession, and our low-spirited friend announced, "This will be the fifth minister as I have had to contend with!"

It has been mentioned that in ancient times a parish coffin was parochial property, and the corpse was removed out of the coffin when the procession reached the grave. This is alluded to in the rubric, which speaks of the corpse "being made ready to be laid into the earth." Lead and stone coffins must have been very expensive. Some ancient Roman coffins of huge size and weight have been found at Bath and elsewhere. Strange how seldom their occupants seem to retain the use of them! Often in some shady courtyard in Rome we see the carved marble sarcophagus of some forgotten patrician turned into a watering trough!

From some very old Church accounts, it would seem that a different scale of fees and charges was made if a coffin was used.

In discussions on the Revision of the Prayer Book, Bishop Cosin proposed that a rubric should run thus:—

"'If there be any Divine Service to be read, or sermon made at this time, the corpse shall be decently placed in the midst of the Church till they be ended."

Queen Elizabeth's Latin Prayer Book provided a form for the *commendation* of the founders and benefactors of the various Colleges, to be used at the end of each term.

But the preaching of funeral sermons became a most fashionable proceeding, especially during the seventeenth century, and legacies were left to the minister for this purpose, and often directions that an anniversary sermon should be delivered on the anniversary for ever. There is in London a bequest for a sermon (to commemorate the escape of the testator from a lion), still called "the Lion Sermon!" Some of Jeremy Taylor's most elaborate discourses were funeral sermons. Ten shillings or even seven shillings and sixpence was the ordinary amount bequeathed.

There is a story of a very worthless woman who left a sum of money to the preacher of her funeral discourse, on the condition "that he should speak well of her." This he contrived to do by saying of the deceased that she was born at Tonbridge Wells, lived at Clerkenwell, and died at Bagnagge Wells!

A very beautiful and impressive portion of our Burial Service is that part which we name the Funeral Anthem, which is appointed to be sung whilst the body is laid in the grave. "In the midst of life, we are in death," is an ancient Latin sequence composed by a certain Irish Missionary Monk. It is peculiar to our Office, and is considered to date back to the close of the ninth century. The page of Ecclesiastical history which records the Missionary labours of the Scoto-Irish Monks in Central Europe is one of deep interest.

Notker was watching some workmen engaged in some very perilous task; some suggest that it was the erection of a bridge across a mountain torrent; and as with a beating heart and prayerful thoughts he gazed at their danger, the words of his noble sequence rushed into his soul almost by inspiration. Two persons skilled in music came from Rome to assist Notker and the Monks of S. Gall in their musical studies. "In Media Vita" became in Germany during the Middle Ages a kind of battle song, to which a solemn awe was attached; and in the year 1316, was by the Synod of Koln forbidden to be sung unless by Episcopal sanction.

By the first Prayer Book of King Edward the casting on of the earth was to be done by the Priest. Our present Office allows it to be performed by one of the by-standers.

The burial of the dead is one of the "seven works" of mercy, and well deserves our care and sympathy.

It is a remarkable fact that the Earl of Shaftesbury (the philanthropist) had his attention first drawn to the condition of the "masses" by seeing, as a youth at Harrow, the funeral of a pauper, when the bearers were men of the same class, all intoxicated, and the coffin was let fall on the ground amidst horrible oaths and imprecations!

How pitiful it is to see the efforts made by loving friends to strive to call in the aid of *religion* to benefit the departed, when, alas! it is a matter so much neglected in life! There have often been found in ancient graves a small cross made of wood or metal, having engraved on their surface a form of absolution. These had been placed over the hearts of the dead persons. They were called "Absolution Crosses."

Much of the force of mediæval religion lay in the close connection which was believed to exist between this world and the dispensation beyond the present life. It was the firm convic-

tion of all religious persons that the souls of the departed might be very greatly benefited by the prayers and efforts of their friends in this world. The whole subject is a very solemn one, and cannot, of course, be discussed in this volume. We may be content to believe humbly that the power of prayer is a lever whose dynamic influence we have no right to limit. So, too, the efficacy of the propitiatory sacrifice of our Blessed Redeemer is not to be calculated by us. The chantries, and the repetition of masses for the souls of the dead was in accordance with the theology of that period, and if we are inclined to class these things as superstitious and unprimitive, we ought not to forget what beautiful things Love and Remembrance are! No doubt many a good man was cheered on his death-bed to think that his name should long be kept in memory with the prayers of priests and choristers.

In the records of Chichester Cathedral we read in the will of Bishop Sherborne the arrangements he devised for the observation of the anniversaries of his death. He left large sums of money for this purpose, and with a touching simplicity he planned a skilful method of making the day and date to be recollected. He arranged a little feast to be given to the choristers, and with a knowledge of human nature made sure that the singing boys would worry the authorities to keep up the observance.

Thus we read in his will that on the Bishop's anniversary the Dean and Chapter were to provide for the eight chorister boys eight small cups of the purest glass, each of these cups was to be filled with milk, coloured with saffron, sweetened with sugar, and thickened with eggs, each boy was to hold his cup in one hand and in the other a little loaf and a silver spoon. Thus they were to take their way to the Bishop's tomb, and when one of them had finished his mess he was to say, "May

the soul of Bishop Robert, our benefactor, and the souls of all the faithful dead, by the mercy of God, rest in peace," to which the others shall respond "Amen."

The reason why the Parish Churches in our old cities are generally such poor livings is because in pre-Reformation times they were chiefly dependent for the support of the clergy on the fees paid for obits and commemorations of the dead citizens, and the payments for funerals, month's mynds, and dirges, together with the offerings for baptisms and weddings connected with the wealthy burghers.

Our Funeral Office has been frequently attacked, as though it authoritatively pronounced the salvation of every one over whose body it is read. But any careful reader will observe that its words, "in sure and certain hope," refer, not to the person, but to the great event—the General Resurrection of the Quick and Dead at the end of the world.

A passage from Boswell's Diary may here be quoted: "'Sir,' said Dr. Johnson, 'we are not to judge determinedly of the state in which a man leaves this life, he may have in a moment repented effectually, and it is possible, may have been accepted by God. There is in Camden's Remains an epitaph upon a very wicked man who was killed by a fall from his horse, in which he is supposed to say,

"Between the stirrup and the ground
I mercy asked, I mercy found."'

"Boswell replied, 'Do not the expressions in the Burial Service, "In sure and certain hope," &c., seem too strong to be used indiscriminately, and indeed sometimes profane when used over the bodies of those who have been notoriously wicked?'

"Dr. Johnson: 'It is sure and certain hope, *not* belief.'"

As matters of interesting examples of old-time funerals, there

is added the full and formal account of a knight's funeral near London, in the year A.D. 1557. To this is annexed the description of a very pompous and expensive funeral at the beginning of the last century, which fell under the censure of the Herald's Office after all the trouble that was taken!

With all this pomp may be compared the strange custom, in Shetland, of the friends taking a sod to the funeral to throw into the grave; or the practice, in the South of Ireland, of the friends digging long strips of grassy turf, six or eight feet long, and carrying these pieces of grass sod a long distance to the burial ground, and then lining the grave with the sods, neatly placed along the sides and end. Curiously enough, the Irish peasantry are very angry at anyone touching their churchyards, and yet, though they regard them with much reverence, they are utterly neglected and abandoned to weeds and decay.

From Lyson's Account of Chelsea. A pre-Reformation funeral.

"Thentyrement and buryall of the Right Honourable John Lorde Braye, who depted this liefe within the late Blackefryers, in London, on Thursday, the 18th of Novbre, at three of the clock in the afternoon, 1557. An 4 and 5 Phil and Mar, and was buryed at Chelseye in the myddst of the hyghe Channcell, there with his father and grandfather undre one hyghe tombe. Item.—He lefte behinde hym his wyfe and daughtre to Frauncys, Earl of Shrewisbyrie, then lyvinge, by whom he had no childe, and so died without issue and made no will, but comytted th' ordre of all things to hys mother, Dame Jane Bray, late wife to Edmond Lorde Braye.

"Item.—After the bodye was colde, hyt was bowellid, cered, and coffend, and browght into the greate chambre, where hyt was leyd under a table, cover'd with a large pawle of blacke unwater'd Chamblett with a whyte cross of the lyke, with six schoocheons of his wife wrought on buckram; sett there-on acrosse two tapres and four other, all which still burned duringe his abode there with contynewoll watch, which was tyll Tuesdaye, 23rd of Novbre, about eight of the clocke in the mornynge, that all things was in a readiness, at which tyme he was conveyed to Chelsey, as followeth—

"Fyrst the crosse, and on eyther side the 2 whyte branches borne by 2 clerks, then 24 clarkys and 8 prystes; then Edward Meriyon, his hoode on his heade, bearing his standerde; after hym S^r. Richarde Whaytley and S^r. Richard Harrys, Chaplaynes, in their gownes and typpetts; then Thomas Udall, with the ban^rs of armes; after hym Rudge Dragon, with the helm and crest; then Rychemonde, with the cote of arms, and after him Garter, then the corpse as afore borne by 6 of his men . . . . and on thone syde went Fraunces Sawnders, with the bann^r of the Trynytie, and on thother syde Tryamor Smyth with St. George, both of them having theyre hoodes on theyre heades; and along on both sydes were 18 staffe torchys, carried by 18 poore men in black gownes; then next after the corps as chiefe morner went (here follow several names), in which order they proceeded to the bridge at the Blackfreers, wher was two grate barges covered with black, garnyshhed with schoocheons, thone for the morners and gentlemen and thother for the bodye, quere, hatchments, and other. Where althings placed, they rowed uppe tyll they cam to Chelsey (alwaies that with the bodye afore thother), where they landed, and proceaded as afore tyll they cam to the Church, where at the dore the body was recefyd, and then conveied into the quere, where in the myddest it was set upon tressles, with dowble and banyers, stoles and quyssheons for the morners covered with blacke, garnyshed with schoscheons; and in lyke manner was the chauncel and quere hangyd and garnished, and at every corner of the inner banyers stode a highe standing candlestycke gylte, with a great mayne tapre thereon, and on eche two schoocheons of hys armes.

"Then the bodye placed with the hatchements sett thereon and all other things in ordre, Richemond herald bade the prayer as followeth:—'For the soule of the Right honable S^r. John Braye, Knyght, late Lorde Bray, of your charitie say a p^r. n^r. (pater noster);' which he bade at other tymes accostomyd, and then 'dyridge' began, which ended, masse of requiem began, durynge which tyme at the side awltre were diverse masses said, and at magnificat: benedictus: aftre the gospell, and at 'Libera me' the person (parson) censyd the corps. Then at the offerynge Mr. Garter, Rychemond, and Rudge-Dragon proceaded uppe before the chiefe morner, thother 6 mourners followinge hym, where all onely he, offeryd the masse pennye, a peece of golde, returnyd to hys

place. Then Mr. Garter, at the end of these, delyvered the cote of armes to Mr. Thomas Cobham, and Mr. Verney, who with Rychemond before them, offeryd the same, which Roudge Dragon at the pryst's hands received and placed on the awltre, and so they returnyd goinge uppe the northe ile, and returnynge downe the southe ile. Then Mr. Garter d.d. (*i.e.*, presented) the targett to Mr. John Cobham, and Mr. Lyefylde, who with Rouge-Dragon before them in lyke ordre, offeryd the same, which Richemond placed on the awltre and returnyd. Then Mr. Garter d.d. the swerde to Mr. Braye and Mr. Holshe, who with Rychemond before them likewise offeryd the same, the hylte forward, which Roudge-Dragon placed on the awltre. Then the 2 first mourners agayne proceeded uppe with Roudge-Dragon before them, in all points as afore, and offeryd thelme and creste, which Rychemond placed on the awltre, and so they returned to their places [the other mourners made offerings]—which offeryng fynyshed, the sermon began by Father Peryn, a blacke freer, whose Anthem was 'Scio quia resurgat in resurrectione in novissimo del.' Where uppon he declaryd howe Chryste raised Lazurus from deathe, seying howe he was a gentleman geven to chyvalrie for the welthe of hys countrey; and so he said that noble man which then laye deade was, in whose commendacion amonge manye other things, he fynyshed his sermonde, which don, masse proceaded till S. John's gospell, that the bann^r and standarde were offeryd and aftre the body buryed, in which mean tyme 'Et libera me,' the morners departed to their botts, and so to London to hys said house to dynnyr.

"And the morrowe the hathments and banners were set uppe in the Chauncell of Chelsey accordingly."

The following is a curious example of the exaggerated pomp of a funeral in the early part of the last century:—

"Francis Tyssen, Esqre, was buried within the high chancel, on the 11th day of November, 1716, from Goldsmith's Hall, with great pomp. He was carried to Goldsmith's Hall and shewn there, lying in state two days, Nov. 10th and 11th, the time of his interment, the Hall being hung with black from top to bottom, 25 feet high, and two or three rooms more with sconces, many of them silver, filled with wax candles; 300 doz. of scutcheons; the body lay under a stately alcove,

adorned with lights, feathers, and trophies. All the company had rings, with death's heads set in chrystal; near 20 clergy there, who had all rings, scarves, gloves, &c. The minister of Hackney, who buried him, mourning. The procession from the Hall began about 10 at night. First rode about 60 horsemen, his tenants, in mourning cloaks, among whom were ranged four of the king's trumpets, sounding a doleful strain two together, attended with branch lights. After them came the trophies, with a led horse covered with velvet, attended by six pages in mourning; then came the herse, bedecked with scutcheons, feathers, and streamers; then five or six and thirty coaches and six, led by an empty coach of state, followed by the executor, John Tyssen (his next brother), and all the mourners the supporters of the pall, the clergy and others. All the streets and balconies crowded as on a Lord Mayor's day; near one o'clock when they got to Hackney Church, where all the horsemen lined both sides of the road up to the Church; the trumpets sounded upon every coach stopping to set down company. From the Church door to the Churchyard gate was railed in, the sides hung and the ground covered with black; Church and chancel hung round with black, filled with buckram scutcheons; pulpit and reading desk hung with cloth and silk scutcheons; communion table covered with black cloth; corps buried within the communion rails, where lie his grandfather, grandmother, father, and two sons; trophies afterwards fastened to the north wall against his grave; charge computed at £2000. Nov. 14, his widow delivered of a son and heir."

By a curious example of the irony of circumstances, this pompous funeral seems to have called forth the scorn and censure of those in authority.

"The rumour of this pompous funeral occasioned the following advertisement in the 'Gazette,' Nov. 23, by order of the Earl of Suffolk, deputy Earl Marshal:—

"'The "Post-boy" of the 14th instant Nov., giving an account that on Monday preceding, the corps of Francis Tyssen, Esqre, lay in state in Goldsmith's Hall in so grand and complete a manner as had not been seen before; and that on the Monday following, lying in state all that day, was carried in great procession, with four of the king's trumpets, but with a led horse in a velvet caparison, and all the trophies proper

to a gentleman on that occasion, to Hackney, where he was interred to the entire satisfaction of all spectators. This is therefore to satisfy the public that application having been made to His Majesty's servants the officers of arms to direct and marshal the said funeral, they were ready to consent thereto; but the manner in which the body was set forth, and also a led horse, trumpets, guidons, and fix penons with a coach of state, being insisted upon by some of the persons concerned in the said funeral to be used thereat (all which far exceed the quality of the deceased, he being only a private gentleman), the said officers refused to give their attendance at the said funeral, although of right they ought to have borne the trophies proper to the degree of the defunct: notwithstanding which the same were carried by improper persons in so very irregular and unjustifiable a manner, that not any one of the said trophies was carried in its right place. Which licentious liberty taken of late years by ignorant pretenders, to marshal and set forth the funerals of the nobility, gentry, and others (too often above their estate and quality), is not only an open violation of the several established rules and orders heretofore made for the interment of all degrees, but highly tends to the lessening of the rights and honours of the nobility and gentry in general; and more especially when the funerals of ignoble persons are set forth by them with such trophies of honour as belong only to peers and gentry of this realm.'"

The Churching of Women.

The Churching of Women.

ABOUT the Churching of Women some few interesting remarks may be made. In some Churches it used to be said in the middle of the service, which is evidently a mistake. In other Churches there is "a Churching Pew," in which the mothers are placed; but the second Prayer Book of King Edward gives as the right plan—that the woman to be Churched, with her female companion, who represents the mediæval midwife licensed by the Bishop, should kneel at the "Quire gate." She ought also to be dressed in a white veil.

We read in old law proceedings how the Parson refused to Church one Tabitha. "The said Tabitha did not come to be Churched in a vaile, for being admonished that when she came to Church to give thanks, that she should come with such ornaments as other honest women have usually done, she did not, but coming in her hat and a quarter about her neck, sat down in her seat, where she could not be descried."

In the unhappy revision of the Prayer Book which has, alas! taken place in Ireland, amongst the many small and frivolous alterations there was an order made that in the Churching Service the words "this woman" were to be put in brackets—

on which it was sarcastically remarked, "No doubt to make it applicable to men as well as mothers!"

During the discussions on the Revising of the Prayer Book in Dublin, a layman proposed a *special* prayer to be made for the occasion. "It is unnecessary," replied a witty Dean; "there are already 'Prayers for those at sea!'"

There is a quaint story told, that a gentleman applied to Archbishop Laud for advice as to what form of prayer he should use after escaping with his life from the attack of a savage bull, and that the Archbishop suggested the Churching Service as the only thing suitable in the Prayer Book, as then existing!

It seems also that sometimes a sermon was preached on the occasion; our ancestors seem to have had an inexhaustible appetite for sermons. It was also usual to wind up with a feast. We read of "half a stag for his wife's Churching," and, on the occasion of the Countess of Clifford being Churched, of two hogsheads of wine being provided.

The poet Herrick (himself a Devonshire Rector), in the time of King Charles I., describes a Churching in verse, from which it would appear that incense was burned and a white stole worn by the clergyman.

"Put on thy Holy Fillitings, and so
To the Temple with the sober midwife go,
Attended thus (in a most solemn wise).

* * * * *

Burn first thine incense, next when as thou see'st
The candid [white] stole thrown o'er the pious Priest,
With reverend curtsies come, and to him bring
Thy free (and not decurted) offering."

The Service was, of course, suggested by the regulations of

the Jewish Church ; and, indeed, it seems to the religious mind a fit thing that special blessings should be balanced by special thanksgivings.

The employment of this Churching ceremony is mentioned as being observed in very primitive times, and is mentioned in the letter which S. Augustine, the Apostle of England, received from Pope Gregory as to the regulations of the Church amongst the early converts. In pre-Reformation times the Service was held before the door of the Church, but it was afterwards altered to the "Quire door" (1549), "nigh to the table" (1532), and then, in 1662, to "some convenient place where the minister should appoint." The rubric also directed the woman to be *decently apparelled.*

In an old London Church inventory (1560) we read, "A Churching cloth fringed with white damask," from which it would seem that such was kept in Churches and lent to the woman. Of course the Puritans had "scruples" on the subject.

In the Chapel Royal records there is an interesting account of the Churching of Queen Anne, wife of James I., which we here quote :—

"(1605, May 19.) The Order of the Queen's Highnes Churchinge, which was in the Chappell, uppon Whitsondaye, 1605.

"First at the Kinges coming to his Closett to here the Sermon, there was a full Anthem songe, and after the Sermon was ended then was songe an Anthem for a Childe. Immediatlye after that began an Offertorye to be played, in which the Kinges Ma^tie^ came downe and offered, and then went in to his Travase : forthwith certaine Knightes of the Garter and other honorable persons went up and did fetche the Queen's highnes downe in the Chappell, she beinge supported by the Duke Vanhulston and the Duke of Lynneox, and the Lady Arabella bearinge her trayne, who also did there betake her selfe to her Travase, all which tyme the Organest continued the offertory.

When the Kinge and Queene weare so seated, then ended the offertory, and a full Anthem (beginninge Blessed art thou that fearest God) was songe, at the end whereof the Bishop of Canterbury, beinge assisted by Mr. Deane, of the Chappell (and both in rich copes), did read the ordinary service of Churchinge of woomen appointed by the booke, her highnes kneelinge the while in her Travase. The Churchinge being ended, the Queene rose up and cam forth and offered at the Holye Table, as the Kinges Majestie had formerly done, Mr. Deane receavinge both their offeringes in his cope, and the Organes playinge at each tyme. Then after the Queene had offered, she retired herselfe in to her Travase, and presentlye began an Anthem of thanksgevinge prepared of purpose for the Churchinge: that ended, the Collectes, one for the Kinge, the other for the Queene, weare read, and therewith ended the whole service. Then the Organest playd againe, whilst the Kinges Majestie, the Queene, and the whole trayne departed out of the Chappell." (f. 33.)

There is one more story which may be added as a warning to clergymen who are apt to fall into fits of meditation. In a London Church a man and a woman appeared at the altar-rails after service on a week-day morning. The Curate, doubtless thinking about his Sunday sermon, thought it a little unusual that it should not be *two* women, as he generally saw, but nevertheless read the Churching Service, received the offering, and dismissed the couple. The clerk meeting them at the Church door, it was discovered that the man being a foreigner, and the woman deaf and dumb, they were departing under the full impression that they had been married! This reminds one of the old saw that one should "take nothing for granted."

In mediæval times the mother carried lighted tapers. To this practice a curious anecdote of William the Conqueror makes reference. When at war with the King of France the stern old Norman fell ill, and was forced to keep his bed for several weeks, on which circumstance the French

King jested about his corpulence, and suggested that Mrs. William was staying a long time in bed with the baby. Old William was furious, and taking up the rough jest, declared that he would be churched in "Notre Dame," in Paris, and with so many lighted candles as should set all France in a blaze! On getting a little better, he crossed the frontier, ravaging and burning Mantes and the country round with fire and sword. But his horse stepping on some hot cinders, William met with an accident from which he died.

The Prayer Book in Literature.

The Prayer Book in Literature.

IT was a great thing for England and for the Anglican branch of the Church that so many of its prayers and formularies were composed or translated at that period when our language had assumed so much music and rhythm—such a dignity and impressiveness as few of our modern authors can attain to. The same may be said of our old versions of the Bible.

How poor and miserable are the efforts of our modern Divines in the composition of special or State prayers. It is like the difference between old stained glass and much of the recently-manufactured stuff which spoils our Church windows.

But the allusions to the Prayer Book are not so numerous in general literature as we might have expected.

It is possible that the playwrights and the poets did not go to Church so often as they might, whilst the bitterness of controversy prevented many good men from taking time to reflect on the beauty and eloquence of the Prayer Book whilst they were polishing up their controversial weapons for its defence.

Still, we have the judicious Hooker, the holy Herbert, and the poetic Herrick; whilst in later days we have the hymns of Keble and the sonnets of Wordsworth.

The prolific writings of *Shakespeare* do not throw much light on the use of the Prayer Book in his days. Probably he did not mix much with Ecclesiastics, as the Puritan party was growing in power during the later years of his life, and had maintained an attitude of rigid hostility against all amusements.

There are one or two quotations which may be used as illustrations of the practice of his times. One of his characters says, "I'll startle you worse than 'the sackring bell.'" This is the little bell which hangs in the Sanctus bell-cot at Lymington, in Somerset, and also the cot (if not the bell) remains at Long Ashton and Backwell in the same county, and elsewhere. This bell was rung *thrice* at the Consecration in the Holy Communion, and this seems still to have been occasionally used in Shakespeare's times, and is now revived in some London Churches.

Shakespeare alludes to Baptism, "What you speak is in your conscience wash'd as pure as sin with Baptism."

But strangely enough there is one passage in one of his plays which touches on a Church controversy which has only died out recently. He writes, "Though honesty is no Puritan, yet it will do no hurt. It will wear the surplice of humility over the black gown of a big heart."

Few of those who live nowadays realize how bitter, forty years ago, was this miserable controversy. A funny example of this dispute occurred in a small town in Ireland, when the surplice in the pulpit was then regarded as "a rag of Popery." The Low Church Vicar asked the High Church Rector of the neighbouring parish to preach for him one week-day evening. The Rector, as was usual, sat within the Altar rails in his surplice. When the hymn before the sermon commenced, the Vicar waved his hand for his visitor to go and assume the black gown; but no, he refused to put on that vestment, and

the Vicar wouldn't let him enter the pulpit without it. Full of obstinate authority, he rushed down to the West-end vestry, cast off his surplice, and hastened home (a half mile), where he caught up a sermon from his study table, and hurried back breathless to the vestry, assumed the black gown, and scuffled into the pulpit. Meanwhile, the congregation had sat staring at the Rector sitting in his surplice within the rails. [Afterwards he confessed to a friend, "*The natural man* would have walked out of Church."] Worst of all, when panting and breathless the Vicar opened his sermon-case, he found that the sermon he had picked up in his haste was the very one he had preached the Sunday before!

In the reign of King Charles I., we have many things connected with our Church Services, illustrated by quaint and thoughtful poems by the holy Rector of Bemerton—George Herbert. In the year 1633, "The Temple" was published, and in 1640, "The Synagogue." In these poems we find verses on "The Church Floor," "The Church Porch," "The Font," "The Reading Pew," "The Pulpit," &c., &c. That on the Common Prayer Book begins thus—

"What prayer by the book? and common?
Yes, why not?
The spirit of grace,
And supplication
Is not left free alone
For time and place;
But manner too. To read or speak by rote
Is all alike to him that prays
With's heart, that with his mouth he says;"

and concludes—

"If the prayer be good, the commoner the better.
Prayer in the Church's words, as well
As sense, of all prayers bears the bell!"

Milton's sympathies were so connected with the Puritan school of thought, that we can hardly expect much appreciation of the Prayer Book from one who wrote and argued in the camp of its opponents. Still, surely, there is a reflection on the poet's mind of the impression produced, perhaps involuntarily, on him, by the solemnity and beauty of the Church's Service when he wrote—

"But let my dere feet never fail
To walk the studious cloysters pale,
And love the high embowed roof,
With antick pillars massy proof,
And storied windows richly dight,
Casting a dim religious light.
Then let the pealing organ blow
To the full-voic'd quire below
In service high, and anthems clear,
As may with sweetness, through mine ear,
Dissolve me into extasies,
And bring all Heaven before mine eyes!"

It would be easy to make many quotations from the "Spectator" and other writings of Queen Anne's time about the Church Services of those days. Who does not recollect the charming description of Sir Roger de Coverley at Church, and his purchase of the volume of sermons for his Chaplain, the Vicar?

Hogarth, in his picture series of the good and the bad apprentices, gives us a capital idea of a London Parish Church in early Georgian days.

Lord Bulwer Lytton has sketched a village sermon in his well-known book, "My Novel."

A popular novelist, Miss Broughton, has made one of her heroines, on the very verge of ruin, hold back by the solemn words of the Collect, "King of kings, Lord of lords," &c., which

strike upon her ear and touch her conscience when she has entered a Church!

In Tennyson, the most popular probably of our modern poets, we have not very many allusions to Church matters. In "Maud" he criticizes the fashionable Curate's rendering of the Service—

"She came to the village Church,
And sat by a pillar alone.

* * * * *

And suddenly, sweetly, my heart beat stronger
And thicker, until I heard no longer
The snowy-banded, dilettante,
Delicate-handed Priest intone."

But in "The May Queen" he has given one of the most exquisite pictures of the English clergyman's labours ever written:—

"But that good man, the clergyman, has told me words of peace;
O blessings on his kindly voice and on his silver hair!
And blessings on his whole life long, until he meets me there!
O blessings on his kindly heart and on his silver head—
A thousand times I blessed him as he knelt beside my bed.
He taught me all the mercy, for he showed me all the sin;
Now, tho' my lamp was lighted late, there's *One* will let me in!"

There is something very noble in his allusion to the Services in the College Chapels at Cambridge:—

"I pas't beside the reverend walls,
In which of old I wore the gown;
I roved at random thro' the town,
And saw the tumult of the halls,
And heard once more in College fanes
The storm their high-built organs make,
And thunder-music rolling shake
The Prophets blazon'd on the panes."

Shakespeare has various allusions to Church bells—

"If ever been where bells have knoll'd to Church,"

and again—

"Bid the merry bells ring to thine ear."

There is a beautiful line in one of his "sonnets" in which there seems to be an allusion to the many abbeys which still stood dismantled and decayed in Shakespeare's youth. It is where he describes the trees in winter as

"Bare ruined quires in which the sweet birds sang."

Near to our own days we have the hymns of Keble, the musical lines of Williams on the Cathedral, the Transatlantic poems of Cleveland Cox, and the prophetic verses of Dr. Neale.

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